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Metaphors In Aeschines The Orator.

A Dissertation

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Hischius, like Andocides, was not a trained orator. He was a brilliant orator, and owed his success as an orator to his great natural ability, to his practice in declamation while an actor, and to his familiarity with the poets, which he acquired when an actor and assistant in his father's school. He had also been a clerk, ὀργάνων ἄρχος ἢ βοῦς, and a soldier. Knowing, as we do, that he had no rhetorical

training, we can only account for his success from this varied experience in life, corresponding characteristics in his style.¹ While dissertating on the style of Andocides, we are reminded that we are in the presence of a man who had been a clerk, a soldier, and a poet. We find in his style a variety of his range of imagery, one of the best tests, perhaps, of the style of an orator. Hitherto, most of the work on Metaphors, has been confined to poetry. On the side of prose, there is a dissertation Über Bilder und Gleichnisse der Philosophie by R. Eucken. Leipzig 1880 and one De tropis et figuris quae inveniuntur in Cratylus. De...

1) See Blase. Die Attische Literatur. S. 111. 112.
2) For a summary of the work done up to 1886, see Blase. Die Vergleichende Grammatik der Poesie by Dr. F. Blase. Leipzig 1886.

... of which I have found of great assistance in my study of the metaphors in Aeschylus - Die Metapher bei Herodotos by Hugo ^{Böckh} in the *Monatsh. f. Phil. u. Pädag.* f. 1891 S. 9 f. and Ueber Schicksal und Metapher in der *Monatsh. f. Phil. u. Pädag.* f. 1891 and Die *Translationibus* *græcæ* *in* *Thucydides*, by Johannes Franciscus Corstius 1894. These are especially helpful in the matter of classification and I must of this point to *recommending* my readers to consult the author in matters of details regarding the *metaphors*.

In the light of what has been already said by others¹⁾ on the nature and origin of metaphors, it is hardly necessary to do more than refer to the Ancient authorities on the subject, especially since the object of this dissertation is not so much to treat of the nature of the metaphors as to determine how far our author's use of it is in

... *Monatsh. f. Phil. u. Pädag.* f. 1891 S. 9 f.

1) See especially Böckh's *Monatsh. f. Phil. u. Pädag.* f. 1891 S. 9 f. and Corstius' *Translationibus* *græcæ* *in* *Thucydides*.

ex. max pōr ēēdrop i long. chorizid. unī. et. 22. 23.

Il. 2. 203.

On the origin of Metaphors Cicero de Orat. iii. 35. 155

op. Orat. iii. 35. 155. Cicero de Orat. iii. 35. 155.

quem necessitas genuit inopia paucata et angustis,

non minus necessitate necessitate, in necessitate

nam ut vestis frigoris depellendi causa reperta

primo post adhiberi coepta est ad ornatum aliā

supra, in necessitate, in necessitate, in necessitate

est inopia causa, frequentata delectationis.

In reference to the various kinds of Metaphors Cicero

de Orat. 3. 35. 155-156 says: "Quod enim delectari uix

verbo proprio potest, id translato purnest dictum,

illustrat id, quod intelligi volumus, eius rei, quae

est, in necessitate, in necessitate, in necessitate

isus quasi metatōnas sunt, cum quod non habeas

aliunde sumas. Illae paulo audaciores, quae non

inopiam indicant, sed oratori splendore aliquo

translato

1) Max Müller Lectures on the Science of Language, 2d. 2. 373

a fuller discussion of various kinds of metaphors. See also Cicero de Orat. iii. 35. 155. Cicero de Orat. iii. 35. 155.

metaphor, as *no pas*, properly 'at home', 'met. The swing
of an army'. In some cases it is easy to distinguish
between the simple, naive use of the metaphor and
the conscious, intentional use. In others it is difficult
and, at times, impossible.

In regard to the classification of metaphors, various methods have
been suggested. The classification of Bloomer and Leostens, according to the
affinity of the metaphor to the subject, is the most common. According to
the classification of Bloomer and Leostens, it is
necessarily less elaborate than either, owing to the
limited number of metaphors. The extent to which
these have been able to carry out a classification of the
range of each metaphor has been seriously lim-
ited by the number of indexes available. I have
attempted, as far as possible, to maintain the com-
pactness of the metaphor and its presence in poetry
or prose. Each metaphor has been numbered, and
by reference to the corresponding numbers in the

appended the range of the metaphors can be seen
at a glance.

I have also added the comparisons to
be found in Hesiodus (twelve in all),
chiefly for the reason that they include, and
are to be found in, the metaphors.

It was not to be supposed that Arctius
would furnish many examples of compar-
ison. It was the sphere where comparison
abounds and Homer is its greatest parent.

I. Etymology

The Human Body.

This division includes words properly used in reference to parts of the body with the view to find the full ὁμοιοπτοσ. Aschm. 2.146 ἃ δ' ἐβρε τοὺς κέν πολλοὺς ἰκίοντα. "But, as regards what is not easily seen by the majority". The word is rare, and as far as I can learn does not appear before this. It appears however in Late Greek in Diódorus and Josephus.

ἐξυποδίσαι. 3.223. αἰτιβασίος δέ τινος ἐξυποδίσαι τοῖς τοῦ πόλεως καί τοις. "deceiving some of the citizens of the city". In its proper sense "to fetter", it appears in Asch. n. 64. ἐξυποδίσαι τοὺς κέν τινος. and in Asch. n. 750. οἱ δ' ἐδέχθησαν ἀποδοῦναι... ἃ τὸ ποιεῖν ἀπὸ τοῦ πόλεως ἐξυποδίσαι. In a metaphorical sense, it emerges in Ptolemy. Asch. n. 32. ἐπὶ καὶ σοφὸν γινώσκον ἐξυποδίσαι τινος. "but even wise men are sometimes deceived", and is found also in Asch. n. 750.

τὸ δὲ ἴδιον ἐμπόδιον ἔχει. In prose, it appears in Plato,
Xen. Cyrop., Isocr. and Dem. 24, 94. οὐδέ τις ἢ τὸν
πόλεον, αὐτὸν ἐμποδίζοντα νόμους εἰ δύνεταί...
δυναίεσθαι το ποιεῖν τῶν δυνάμεων;

Ἐμπόδιον. 3129, τὰ δὲ Δημοκρίτους τὸ ποιεῖν
ἐμπόδιον γὰρ νόμους. "and when Democritus
says that to bribery was a hindrance" Ἐμπόδιον
appears in Plato, in the *Republic* 4th. *Phaed.* Xen. and
in the Orators *Aeschines*, *Isocr.* and *Dem.* In poetry
it occurs both in Tragedy and Comedy.

ἐμπόδιον is not found in *Scholia* to *Democritus* in 3129. But
ἐμπόδιον ἔμπόδιον it has the meaning of "hindrance"
as it is used in *Democritus* and *Phaed.* "the principal".
In the sense of "the sum of the matter" it occurs in
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

Thus it is frequent, occurring in the *Republic*, *Phaed.*
and *Xen.* and in the Orators *Isocr.*, *Dem.* and *Aesch.*
in philosophy, in Plato and *Democritus*.

ἀλγῶν was used properly of bodily pain, and was thus employed by Homer. It also appears in Homer in reference to mental suffering, as Od. 227 ἡ δὲ ἐπὶ ψῆς ἀλγέετο πῆνα παδόντες. Elsewhere in poetry, it appears in tragedy, as in Soph. Ant. 1102 and Trach. 1000 and in Eur. Ph. 1205. ἀλγῶν ἀλγῶν ἐπὶ τοῖς βυμβρακόεσσιν, Αἰχμῆν, καὶ τοῖς Ὀρχαίοις ἐλπίσιν, where it is used ironically. The compound αὐτοαλγῶν 'to share in suffering' is compound of αὐτός appears in tragedy, Soph. Trach. 1102, Antiphon, Isocr. Dem. and Plut.

Νόσος. 2.177 τὸ νόσος τῆς πάλαιος "civil discord". νόσος appears in Hdt. 1. 258 ἡ Μήδων ἐπὶ Δῖο πόλις ἀνδρῶν νοσέεσθαι ἐν τῇ μάτῃ τῇ βράλλῃ in the sense of 'to suffer from faction'. In classical and later prose the νόσος is widely diffused, and belongs to the sphere of the personal and private, occurring in the Hippocratic Corpus.

αὐτῇ μάχεται and in Dem. 5. 716 frequent-
 ly. There is an apparent example in Thucyd.
 2. 21. 2. ἀποβάντων ἐν τῷ πλοίῳ καὶ οὐκ
 ὑποσπώμενοι τὴν μάχην ἀπὸ τῆς
 μάχης καὶ οὐκ ἔχοντες λόγον, ἀλλ' ὡς ἔβαντες
 ἀπὸ τοῦ πλοίου (1). These are frequently used
 in the poets of mental trouble, and are a foundation
 of men and the state. In tragedy, Euripides has a
 predilection for ῥόβος. Aristophanes uses it especially
 of particular emotions and inclinations - hence
 the frequency of ῥόβος in the poets. ῥόβος is
 not so frequent in comedy as ῥόβος, in the same.

Καὶ τὸν 3. 75. 8. 7. ἀποβάντων τῶν Μαντινέων καὶ τῶν
 ἑλλήνων ἀπὸ τοῦ πλοίου καὶ οὐκ ἔχοντες λόγον.

2. 23. διχρηαίρεα καὶ καταπύρε διαποδοκίας. "He is disgusted
 and split at belly". The simple verb, in the metaphorical
 sense of being disgusted, occurs in Sophocles, Ant. 110
 ἀλλὰ πύρεα ἔσσι τε δούμῳ ἡ μέδῃς. The common

1. Thucyd. 2. 21. 2. ἀποβάντων ἐν τῷ πλοίῳ καὶ οὐκ ὑποσπώμενοι τὴν μάχην ἀπὸ τῆς μάχης καὶ οὐκ ἔχοντες λόγον, ἀλλ' ὡς ἔβαντες ἀπὸ τοῦ πλοίου.

ἀποπτύειν το σπῆρμα emerges in Hesiod Op. 726 ἀπο-
πτύουσι δὲ τ' ἅπας, and is found elsewhere in poetry,
in Pindar and Ar. Pax. 528. ἀπτέπτος' ἔχθρου φωτός
ἔχθρου πτόκος. In its proper sense it is found in Hom.
Il. 2. 200. ἀπτεπτα δὲ δὴν ἔστιν. ἀπτεπτα, as
a metaphor, appears in Ar. Kau. 1179. κἄν ποὺ δὲς
εἴπω ταῦτόν, ἥτοι βὴν ἔδης ἐνόθαρ ἔξω τοῦ λόγου
κατάπτυσον, and in prose in Dem. Mac. 18. 200. τίς οὐκ
κατέπτυσεν ἂν θεοῦ;

II. Metaphors derived from general language

- 14 Διοκρεῖς. 5. ἐβουλόμην μὲν οὖν, ὦ Ἀθηναῖοι, καὶ
τῶν βουλῶν τοὺς πεντακοσίους καὶ τὰς ἐκκλησίας ἐπὶ τῶν
ἐφεταμάτων ὁμοῦς διακρίνειν. Accordingly, Athenians,
I wished that both the Senate of five hundred and the
assembly should be jointly administered by
the people. Examples of this use are
found in Adh. 7. 39. ὥς ἐν τοῖσι νόμοις τῶν ἀνδρῶν
οἰκέει ὁ δῆμος, where δῆμος is personified, from

Thucyd. 1.17. τὰς πόλεις ἐπεκρύβη. For the various
translations of this passage see the notes on
Thucyd. 1.17. The passage is cited from Menand.
Menand. 841. (p. 22), ἐπεκρύβη Thucyd. 1.6 (p. 10).
The passage is properly used of the household. It is used
as a metaphor in Thucyd. 1.17. and in the notes
? Thuc. 2.35. οὐκ ἔστιν ἔτι τῶνδε διοικητέων τὰ
κατὰ τὴν πολιτείαν ἅπαντα, down and down
to the example in Thucyd. 1.17. and in the notes on
(Thucyd.) Thucyd. 506.3. πάντων τύραννος ἢ τύχη ἐβρίττων
Thucyd. 1.17. Thucyd. 1.17. Thucyd. 1.17. Thucyd. 1.17.
πάντες Ἑλλήδος καὶ ξυμμάχων (ἐν τῷ πόλεω) ὅτι πρὸς
τοὺς πόλεις. Thucyd. 1.17. Thucyd. 1.17. Thucyd. 1.17.
ἀντὶ τούτου τὰ τῶν πόλεων διοικεῖ ἀπρίστως οἷον and
in Menand. 844. λόγος διοικεῖ τὸν (βροτῶν) ἐν μόνῳ.
Thucyd. 1.17. Thucyd. 1.17. Thucyd. 1.17. Thucyd. 1.17.
Thucyd. 1.17. Thucyd. 1.17. Thucyd. 1.17. Thucyd. 1.17.
Thucyd. 1.17. Thucyd. 1.17. Thucyd. 1.17. Thucyd. 1.17.

and some were furnished for "analysis". "Excretion" occurs in Kolt. 1. 31, *Экскрецион* в тѣлѣ *Эсп.* but hindered by (want of) time, and no more. 2-3 others appear in Kolt. in the sense of "to eat of" "to excrete", and in (Kolt.) and Kolt. in various in rocky in "richly" and in ph.

2.103. *ἄλλος δὲ τὸν ἑαυτοῦ πότον ἐπὶ τῷ ἑτέρῳ περιδεῖν, οὐκ ἂν πολὺ τι καταδεῖς εἴη.* But if one were to strip off his good fortune (authority) and confer it on another, he would not lack much re. for then on the metaphorical supposition that *περιδεῖν* 'to put on' both desired from the same source, that clothing and unclothing the Simulacra, 2.104 *Ὀυπαίων μὲν περιελεῖ τὴν ἑξοχήν* 'to strip the Libians of their excellence'. *περιελεῖ* is used metaphorically with abstracts, in Tragedy and Comedy. In

and Dem. In fact, in Euripid. and Ar. In Hdt.
 S. 109 τὸ ἐκκρήπτειν οὐκ ἔστιν. 7. 28. οὐδ' ἐν
 τῇ ἐκκρήπτειν οὐκ ἔστιν. "I will not conceal it
 from you, nor pretend that I do not." Dem. 3. 28. οὐδ' ἐν
 ἐκκρήπτειν οὐκ ἔστιν. in which meaning ἐκκρήπτειν is not frequent in Greek.
 S. 132. τὴν βίαν ἐκκρήπτειν ἔχειν = ἐκκρήπτειν. Ar.
 S. 1027. ἀλλ' ἐκκρήπτειν εἶναι ἐκκρήπτειν.

19. Ἐπιεκκρήπτειν. S. 131. ψευδομαρτυρίων δέως ἐστὶν ἐπὶ
 ἐκκρήπτειν. "From the sense of 'blaming upon', 'pressing upon',
 'upon'. Ἐπιεκκρήπτειν came to have its legal
 meaning of 'pressing upon'. In this sense
 it is freely used by the orators.

20. Ἐκκρήπτειν. S. 131. Ἐκκρήπτειν εἶναι ἐκκρήπτειν.

τὴν ἀδελφὴν ἀπὸ Δημοδοίου περικτεῖναι τῷ ἔργῳ
 "Kteiphon thinks that you ought to take ill-repute from
 sometimes and bestow it on the people". Similarly,
 3.238 οἷα καὶ δάρεον ἡμᾶς τὸ τῆς πόλεως ἀξίωμα Δι-
 ούμεναι καὶ δαί. "You have to bestow the after-
 fame on sometimes without an embargo".
 2.12 ἀλλ' οἷα τοῦ ἀδελφῶ τὴν τύχην περιελὼν ἔτ' ἐργῶ
 περικτεῖναι quoted above on page 20. περιτεδεῖναι
 is probably used of one who clothes another with a
 garment. It appears as a metaphor with abstract nouns
 Homer. Od. 3.205 ἀλλ' γὰρ ἐμοὶ τοῦτο γὰρ δεῖ δυνάμει περιδοῖναι
 instead of τοῦτο δοῖν. However, some read περιδοῖναι. The
 metaphor appears also in other things, but more and
 more. The only example cited from Xen. is from
 6.52 - a speech considered doubtful by others.
 The metaphor occurs in Thuc. 4.87.6 εὐφραντο γὰρ
 τοὺς τοῦ καὶ τῶν δυνάμεων περιδοῖναι, where the source
 of the metaphor is that of clothing another with a
 garment. In location 1) who translates from the

present in the phrase and seems in fact, and
1.175

23 Ἐγκαλύπτειν. 2.107 γορευσαί Φύλκτος εἰς Πύκας, ἔρδ δὲ ἐρ-
καλύπτουαι "Euler, proceeds to Egle and I am grieved".

"Euler my ... from grief" or 2.111. ἔρδ δὲ δὲ συμπρόβρις
Euler's ... in which ... and ...
... from

καὶ μὴ δέλω ἀποκρίνασαι, ἀλλ' ἔγκαλύπτουαι, ἐκ-
καλύπτειν μέ φως. κ.τ.λ. The metaphor ... in Ar. Ph.

107. μετὰ ταῦτ' ἔρδ μὲν εὐδὸς ἐνεκαλυπόμεν, and in the
... Ar. Ph. 714 δὲ ἐρκακαλύπτουαι φῶς ...

17.0 ὥστε ἐρκαλυγόμενος ἀπέκλειον ἑμαυτόν.

1.175

24 Ἐπαρτῶν καὶ φόβους ἐπήρτηκα τοῖς ἀχρῶνέρος "and in
... the ...
over". As a metaphor it occurs in Dem. 23.140 τοσοῦτος
ἐπήρτηται φόβος.

25 Π. ... 2.35. ὁ δ' ὥς ἀπαξ ἐταράχθη "but when ...

he became confused'. ταραβέν occurs in Homer, in Iliad,
in the metaphorical sense of "to throw into confusion".
H. 6. 487 αὖτ' ἐπεὶ δὴ τὰς ταραβέν. — and also in Sophocles
and Euripides. In tragedy it appears in Aeschylus, Ag.
909. Hecuba 660. and Euripides, Andromache 100.
in Ar. Eq. 358. ταρυγνῶ τοὺς ὄφιοιτας καὶ Νικίαν
ταράξω. In prose, it appears in Hdt. VIII. 16. ταραβομένης
τε τῶν νεῶν κ.τ.λ. et al. Thucyd. Plats., Republic 6. d.
ἐτάραξε μὲν οὗτος τὴν πόλιν. and Dem. In
Protagoras it is used in a different sense. Protagoras
ταραβένον "to flit this way and that".

24 Ἐκπίπτειν 2.34. Ἐκπίπτει ἐκ τοῦ 15. "he lost the thread of his speech" of this case. ὅταν there seems to be no parallel. Ἰσομετρία it is to a depression. Ἡμερᾶς in the sense of 'to fail in' 8.81. ἐκ τῶν ὑπαρχουσῶν ἐλπίδων.

Δύο είναι οι λόγοι που ενοχλούν τον άνθρωπο. Ο ένας είναι ο πόθος, ο άλλος η φτώχεια.

false-accusation utterly failed him

28. ²⁸Επιπίπτει 1.179. εἰς λόγον ἐμπρόσθεος τῆς κατηγορίας "falling into forgetfulness of the accusation". πίπτειν, in this transferred use with abstracts, appears first in Solon Fr. 9.4. δουλοβόνην ἔπεβεν. Fr. 13.68. μεγίστην ἀπὸν καὶ χαλεπὰν ἔπεβεν. Similarly in Theognis 42. ἐσκακόντη πέβειν. Pind. I. 3.41. ἐν ἔπτῳ γὰρ πέβεν. (In Pindar O. 12. 10. in the sense of "to happen" παρὰ πρῶμα ἔπεβεν, and in Aeschyl. Pr. 478. εἴ τις ἐς νόον πέβει. Cf. Homer. Il. 2.426 καὶ νόον ἔπειε Πηλεΐδῃ. Fr. 258. 10. 11. ἐπιπίπτει. Hdt. 3.99. τὸν ἐς νόον πεπτόντα πάντα νόοντα. Similarly ἐπιπίπτει is used with τόπος, εἶδος, δαίμων

29. Δίον εἰς λόγετε, ὦ Ἀθηναῖοι, τὰς παρανόμοις πρῶμας "accus. Athenians. Be unacquainted with the lawless." Similarly, Lucian. Ver. 3.3. τὰς νόμους εἰς. The verb

The word appears in Armer II. 5. 296. 700 Ἰάβη
Νύξ καὶ τὸ μένος καὶ and Hdt. 1. 29. Νύξ καὶ μένος.
The compound ἀπο- Hdt. 2. 174. κατὰ - ἀπὸ 1. 5.
The metaphors appears also in Andoc. Lycius, Isocr.
Dem. Dem.

Xwpεῖν. 5. 164. τὴν δὲ βὺν Ἀνδία ἢ πόλις οὐκ ἔχωρεε "the
city could not contain your arrogance" - was not big
enough of the typical expression for the poet's
facts". In Xwpεῖν with conceits, in a similar sense,
Hdt. 1. 67. κρητὶς χωρεῖ ἀνθρώπους ἑταροκόους
ἀλλὰ καὶ πολλοὺς ἄλλους ἀνθρώπους καὶ ἄλλα
τοῖς καὶ ἑταροκόους.

Phil. II. 27. οὐδ' ἡ Ἑλλάς οὐδ' ἡ βαρβαρὰ τὴν πλεονεξίαν
χωρεῖ ταῖς πόλεσιν.

Εὐριπίδ. *El.* 402. χαρὰ θερμαίνουσα καρδίαν,
"our hearts grow warm with joy". It occurs in
the same place; *Alc.* 116.

καὶ μὴ πρὸς ὄργην ἐπ' αἵματι θερμότης κίεω
The compound *ἐπὶ θερμός* occurs in *Alc.* 116.

καὶ μὴ πρὸς ὄργην ἐπ' αἵματι θερμότης κίεω
The same compound occurs in *Alc.* 116.

- 35 Πλημμέλεια 3.106 ἀρξομαι δὲ ἀπὸ τῶν εἰς τοὺς
θεοὺς αἰσῶν ἀντιθέσθαι, "and I will begin
with his offences towards the gods" *πλημμέλεια*
occurs once in *Dem.* 26.16 according to the reading
of *Harsh* (the *Alc.* 116 reading is *ἐπὶ θερμός* according
to a gloss). *πλημμέλεια* 'out of tune', in the metaphorical
sense of 'faulty', appears in *Plato*; in the sense of 'un-
pleasant', 'harsh' it occurs in *Eurip.* and *Is.*

- 36 Πλημμέλεια 1.167. τὸ μὲν γὰρ εἰς τὸν Ὀδυσσεύ

ἐν λόγῳ πλῆκτες ἑαυτοὺς καὶ ἄλλους, ἔστιν
ἐν τῷ λόγῳ πλῆκτες ἑαυτοὺς καὶ ἄλλους
in his speech in barbed and ill-turned, but no less
a - and then that which I am about to mention"
πλῆκτες is, precisely, 'to make a falsehood', hence
'to offend'. In this transferred sense it
appears in Euripides, in Plato, and the orators Antiphon,
Lysias, Isocr. and Dem.

- 57 Συμφωρεῖς 3.200. ταῦτα συμφωροῦντα ἀλλήλοις ἐνδοξίας
ἐκείνων. "as when you should find harmony
(agreement) come down" συμφωρεῖς originally meant 'to agree
in sound'. In the metaphorical sense 'to hold the same
opinion with anyone', it appears in Plato, Isocr. Aristotle
and later Greek. συμφωρος 'harmonious', 'friendly', emer-
ges in lyric poetry, Pindar P.I. 134f. δ' αὖν ὅς γε παύρως
τράποι συμφωρὸς ἐς ἡνυχάρ. It is also found in
Tragedy, in fact, in Comedy in Demoxenus. Its opposite
ὑλάφωρος also appears in Demox. In phrase, it is

in Plato and Aristotle,

- 38 Ἀραμενῖται 1.166. πολὺς μὲν γὰρ ὁ Φίλιππος ἔβρι, ἀρα-
μικθῆσται δὲ καὶ τὸ τοῦ παιδὸς ὄνομα Ἀλεξάνδρου
"for the (name of) Philip will be much (in your mouth) and
the name of the boy, Alexander will also be mixed up (with
it). The compound, ἀραμενῖται, occurs in Homer in a
sole technical sense. The compound, ἀραμενῖται, occurs
in Soph. El. 715. πάντες ἀραμενικέροι. Euripid. Plato.
Dem. 54, 8 τὸς δ' ἀραμικθῆμεν, in the sense of 'to join company'.

- 39 Προβ.μενῖται 3.146. προβέμμετο φόρων ἀπαρκεδόντων
τῶν φόρων τὸν κίνδυνον ἀπαρκεδύ τῇ πόλει
"went on to bring danger on the defenceless city, when
the mercenaries were paid off (were absent)". The
metaphor emerges in Pindar O. I. 33. κράτει δὲ προβ-
έμμετο δρόπον (sc. ἔπος) "brought to victory's em-
brace" 1)

1) Liddell and Jones Pindar p. 131

40 Καταπύρεται 3.178. οὐδ' ἔδην καταπέπλυται τὸ πρᾶγμα.
But now the thing is washed out, forgotten. The
double root πύρεται is a metaphorical term, emerging in
H. Lat. 11. εἰς τὸν λόγον κἀπύρεται "washed like
the laurel by clothes and washed me to pieces" - like
clothes in the wash. It is a slang term and is usually
understood "to give one a dressing", to abuse or humiliate
in comedy, it appears in Menand. and Luciphan. Apud
Athen. 377E. τὸ πρᾶγμα πέπλυται "the affair is
washed to pieces", "worn out". In prose, it occurs in
Dem. 29.11. ἀλλήλους δὲ πλυνόμεν, καὶ ὁ τῷ λόγῳ κρ-
ατάτος εἶσθε, but we will abuse ourselves and the
one who is the ablest speaker will prevail." The
compound καταπύρεν, as a metaphor, appears in
Aeschines only, as far as I could learn. In its or-
iginal sense, "to wash", it occurs in H. Lat. 5.46 καὶ
κ. κατ' ἐκπύοναι, and in Xen. Ag. 5.6. ὕδατι δὲ κατα-
πύρεται τὴν κεφαλὴν χρεῖ.

41. Ἀποδράττειν 2.2: ὅτε ἀποδράττειν τὸ Φελίππου
 στονα - is to draw up (to leap) Philip and
 the simple verb ὅτε appears in poetry in Homer
 and Theocritus, and in Prosa in Aesch. In Xen. Mem. 2
 ἀστράς γὰρ ἔφην κακὰ πάττομεν "for nine years
 we are suffering and for them" the compound
 ἀποδράττειν, as a metaphor, appears again in
 late prob. + Lat. Lat. and Ar. Lat. The metaphor
 in Aeschines 2.21 is attributed to Dem. by his
 rival Aeschines, - both orators were strong in
 language ἀποδράττειν is to draw up or to draw
 up a ground in Aesch. 2.23 and in the comic poet
 Alexis. 98. 2 (fr. 324) ¹⁾

42. Φορμὸδράττειν 5.166. φορμὸδράττειν "we are
 drawn up together like a mesh or basket (corpus), as
 'we are straitened', 'hampered', or as Eustathius and
 Schenckburg ²⁾ translate, 'we are rolled up like a
 mesh or basket, as it is seen

¹⁾ See Eustathius on Aeschines 2.21.

²⁾ See Eustathius and Schenckburg's Ed. of Aeschines' Ed. Rom.

43

Ποῦ ποτε καὶ οὐδ' ἴσως ποτε καὶ ποτε
 ἔστιν τὸν ἄνθρωπον "I do not know how I shall be
 able to pin out the whole day." The metaphor is
 very probably from the twisting of rope, twisting of
 hair, or twisting of metals. It is cited also from the
 Apollonius and Plato, and occurs again in Xen. The
 metaphor here is an effective one as the orator pro-
 ceeds to be unwilling to afford his hearers
 with a more direct and straightforward expression
 of the sense of the passage.

44

Ὅτι καὶ ἡ φύσις τοῦ κατὰ φύσιν καὶ
 τοῦ κατὰ νόμον. Taking into account the quality of the
 passage it is, in the sense of great energy in
 an epigram of Euripides Fr. 64. ὡς οὐρανός. τὸ ἔχει
 "and even fate". Elsewhere in poetry, it appears
 in Alcibiades Sept. 536. ὡς οὐρανός. Supp. 193
 ὡς οὐρανός. Sept. 10. 55 (δεδοτῶς) ὡς οὐρανός
 Sept. 10. 55 (δεδοτῶς) ὡς οὐρανός

δαίμονος τις ἄν' ἡρέων κ.τ.λ. and Euripides Ion 47.
οἷον δ' ἀδύνατο ἀνθρώπου κ.τ.λ. is another metaphor
appears in Thucyd. 2. 26. 4. ὡνὸν τὸ βούλησθαι 2. 82. 1
ἐστὶν ὡς ἡ βλάβη προσώπων. and Xen. in
nat. and in the orators Lysias, Isocr. and Dem.
δαίς as a metaphor in the sense of 'unripe', 'premature'
emerges in Homer Od. 15. 357. ἐν ὥμῳ γ' ἡπαὶ δ' ἄνερ and ap-
pears also in Hesiod Op. 705 ὡμῶ γ' ἡπαὶ δ' ἄνθρω

Metaphor used from the same source

How far is it from the metaphorical use of
ἐὺδαιος ἄνθρωπος "I say, but in reply to this, he straightway
answers me with this turn". Here the metaphor is from the
twist and turn of wrestlers, and is not the figure
employed by Pindar P. 2. 81 εὖδαιος μὲν βαίειν ποτιπνί-
τας, ἀγὰρ πάλιν διαπτεσθαι where the reference is
to a dog." This is the only example of the compound
or διδιαπτεσθαι.

Συμπλέκει. 2.158 συμπτέμεναι δ' ἐν τῇ πολιτείᾳ
ἀνδρῶν ἐν δ' ἀνδρῶν γόνοι καὶ ποταμοὶ
"I have become entangled in my public life with a man who
is an utter cheat and worthless." The metaphor is prob-
ably derived from wrestling. It occurs in Hdt. Thucyd.
Dem. and in the poets Ar. and Democritus. In Hdt.
2.78. συμπτέκεντος δὲ Γωβρύεω τῷ μάχῳ and 8.84.
συμπτεκένης δὲ τῆς νεὸς καὶ οὐ δυνάμενος ἀμύνασθαι
συμπλέκειν is used of physical entanglement, - in the former
of mud, in the latter of a person's being
ing. In Ar. Ach. 704. τῷ γὰρ εἰς ἀνδρὶ κυφόν,
ἐλκόν Θούκιδαν, ἐξοίετο συμπτέκεντα τῇ Σκιδνίᾳ
ἐργασίᾳ, συμπτέκειν has the meaning of 'to have some-
'-thing to do with', 'to be involved in'. This is the sense
in which it occurs in Thucyd. and Democ.

The simple verb συμπτέκειν is found in Hdt.
2.146 ἀνδράβιν εἰχματαίῃσι πλέκειν | ποικίλοις ἔργοις,
and occurs later in the poets Aeschyl. Sophoc.
and Ar. and in Plato. In Dr. Princip. 1.1. 1. 1. 1.

this ο (III. 92) - ἐπειδὴ τὸν τούτου (τὸν χρόνον),
 -ίσκεις occurs with χρόνος in much the same sense
 as διαπλέκει τὸν βίον in Hdt. 5.92, ἀρξάντος δὲ
 ἐπὶ τρεῖς καὶ διαπλέξαντος τὸν
 βίον. 'to finish the web of life', while Hdt. 7.54. εἰ μὲν
 ὁρῶντες τις ἑμῶν, τὸ δευαί, βούτεται | διαπλέκει βίον
 ἡδὲν τὸ λοιπόν, ὡς ἡμᾶς ἔτω. and Plato Legg. 8. 804A
 αὐτὸν διαπλέκει, Hdt. uses καταπλέκει in the same
 sense. 'to wind to around'.

11. ἡμαρτάνει 2/2. ἀόχυνται δὲ ἐφ' ὧς ἡμάρτανε "he
 is ashamed at the wrong he has done". The simple verb
 ἡμαρτάνει occurs in Homer in its original sense 'to
 miss' at Il. 10. 372 ἐκὼν δ' ἡμάρτανε φητός. It is then
 transferred to the moral field, often used in a
 complimentary and in the passive form.

[illegible]

52 Σφάλλειν ὁμοίαν τὴν πόλιν ἀρδρῶτος οὐκ ἐδύνατο ποιεῖν
"The fellow was not able to enter the city. The ..."

properly meant 'to slip', 'to make one fall', 'to trip up' as in
Homer Il. 23. 7. 9. ὅς τ' Ὀδυσσεὺς δούρατο σφῆλαι σῆδε τε πη-
δαίει, and Pindar O. 2. 84. ὅς Ἑκτόρο' ἔλκεται. In a met-
aphorical sense, it signifies 'to overthrow', 'to defeat' as in
Pindar P. 8. 15 βλάθῃ καὶ μεγάλαισιν ἔλκεται, 'brought
to a fall by a heel-plate, etc.', and in the same sense
it is used in Hesiod. Works and Days 107. ὅς τ' αὖτε
κατὰ τὴν γῆν βαλὼντα (overthrowing), as a metaphor,
in its various significations, it is used in Pindar,
Hesiod. Works and Days, and in the Iliad, Odyss.,
Aeschyl. Pers., and in Plato. Two examples of
its use are given to show how it is used in the
Iliad and Odyss. in the Iliad it is used in the
sense of 'to overthrow' as in Pindar, O. 2. 84. and in
the Odyss. it is used in the sense of 'to trip up' as in
Pindar, P. 8. 15. The metaphor is probably derived from the
fact that a heel-plate is used to trip up a horse.

87. Κέρδιον ἐν νόμῳ 3.248. ἡ γὰρ εἴρεσις καὶ τὸ τῆς δημοκρατίας
δρῶμα κέρτα μὲν ἐν νόμῳ "for goodwill and the name of
democracy is the virtue". Κέρδιον ἐν νόμῳ is said of a thing
placed in view of the competition in a contest, as that for
which they are to strive. So in Homer Il. 18. 507 κέρτα δ'
ἔρ' ἐν νόμῳ σθε δύνω χρονοῖο τάλαρ αἶα where the money is
put down as a stake, at the ~~competition~~ ^{contest} of the chariot.
The proper use is also seen in Ar. Pax. 1118. κέρτα δ' ἐν νόμῳ

ἡμεῖς οὐκ ἔσμεν. Δὲ ἔρ. λέγουσιν πάλιν ἡμεῖς ἔσμεν
 καὶ ἡ μεταφορά, ἡ ὁμοίωσις ἐν ἡμεῖς. ἔρ. λέγουσιν
 γὰρ ἡμεῖς καὶ οὐκ ἔσμεν καὶ ἡ ἀπαρτία ἡμεῖς καὶ ἡ ἀπαρτία
 ἔρ. ταῦτα μὲν ἔσμεν ἀπαρτία καὶ ἡ ἀπαρτία ἡμεῖς καὶ ἡ ἀπαρτία
 ἔρ. οὐκ ἔσμεν ἀπαρτία ἡμεῖς καὶ ἡ ἀπαρτία

55 Προκαθίσθαι εἰς τὸν ἄλ. ἔρ. μὲν πρὸς τὸν ἄλ. ἔρ. μὲν
 ἔρ. μὲν, προκαθίσθαι, πρὸς τὸν ἄλ. ἔρ. μὲν
 ἔρ. μὲν. But if perchance money is being spent, you will
 not have any of it, but a little constant (proportion) to
 engage with the compound but not with the simple, and
 the relation is from the simple. When
 the number of constants was increased, in the
 ratio of the simple and not corresponding on to
 match it, was shown in the work, and in the relation it
 will not be ready to engage the simple. This
 relation with προκαθίσθαι is found in the ratio of the
 simple to the compound. καὶ οὐκ ἔσμεν ἀπαρτία ἡμεῖς καὶ ἡ ἀπαρτία
 καὶ οὐκ ἔσμεν ἀπαρτία ἡμεῖς καὶ ἡ ἀπαρτία

"...and how, with the most effective"

- 56 Πάλαυα, εἰς πάλαια τοῦτο ἔστι. Πάλαιος "i tried
at the same time", "i always since". The metaphor is from the
ancients or forefathers. It appears in *sch. Lau. 189, καὶ τὸ*
ἐν αὐτῷ ἔστιν τὸ παλαιόν 189. ὅτι εἰς ἔξ
ἔφυμεν εἰς ἔξ πάλαια καὶ ἔξ πάλαια
It appears in *Isagogy*, in the sense of a 'struggle' cf. *Xen. Mem.*
2.1.14 τοῦτο μὲν οὖν ἦν ἔξ πάλαια καὶ ἔξ πάλαια

- 57 Πακράτεις 1.26. ἔξ πάλαια καὶ ἔξ πάλαια
ἐν τῇ ἐκκλησίᾳ "showing off his block, he gave exhibition"
It is taken from the evolution of a
gymnast and metaphorically means 'to gesticulate'

appears also in Thucyd. 6.76 ἐς τὴν κατακέρειαν

κατακέρειαν - the original *κατακέρειαν*

is, from the context, evidently from the same

Συνεστατίζουσιν οὖν ἀκέρειον γὰρ εἶναι καὶ οὐ βού

λονται οὐδὲν τοῦ ἀκέρειου εἶναι τῇ πολιτείᾳ

τῇ τῶν Συκκίων (παλαιότερον γένος) is unaltered, and

does not keep changing sides with political deserters.

The original is derived from a literary place

VI. Metaphors from things sacred and divine.

Ἐνός - ἑνός ἐντεταμένους τῶν τῶν ὁφείων καὶ

ἀνδρῶν φωνῶν. Meaning that which is sacred and divine

and the ἀνδρῶν occur in Soph. with οὐνοῦ Od. 1.1.

981 οὐ γὰρ οὐδὲν βυθίζονται, οὐδὲ πᾶς τόδ' ἐξελθόντας

ἀνδρῶν οὐνοῦ. It is frequent in Euripides with

καὶ τῶν

Κρίται 3.232. αὐτοὶ δὲ οὐ κυκλίων Χορῶν καὶ τῶν

τοῖς Ἰάκωβος γράμ. . Dph. A. 524. τὸ Σιλόφιον στέφει
ἐν τῷ πύργῳ and Lycophron. 344. τῆς Σιλόφειας δ' ἀκρότης
ἐν τῷ πύργῳ . . . Σιλόφειας . . .

- 71 Ψυχαγωγία. 24. ἐφοβήθη μὲν γὰρ--μή τις ἐξ ὑμῶν
ἀποσώβῃ με ψυχαγωγούντες τοὺς ἐπιβεβούλευ-
μένους "for I was afraid lest some of you, deluded
by those who are leading you, should put
to flight me." The original meaning of ψυχαγωγία was
"leading of the soul" and it was used as a metaphor
for "leading up from it." It occurs, as a metaphor, in Pl.
Legg. 909 B. τοὺς δὲ τελευτήσας φάσκειν τὴν ψυχήν
in the sense of "to win over, to allure." It appears also
in the orators Isocr. Dem. and Lycurgus: Isocr.
it appears in Ar. Av. 1556. ψυχαγωγία Σωκράτους
where there is a play on the double meaning of the word
'animas evocat Creso and animas iuniorum animi'

73. Ἰσοπέδισθαι ἑορὰν. Ἐντόπιον τοῦ ἑορᾶν "καὶ ἐπὶ αὐτῇ
disused metres". Ἰσοπέδισθαι a metaphor, in Plato
(with 10.11.1), in Aristotle, in Dem. 18.61. Παρὰ τοῦ
E/461 ἑορὰν προδοτῶν καὶ διοροδοκῶν καὶ
ἰσοπέδων ἀνδρῶντων ἑορᾶν περὶ ἑορᾶν, ibid.
18.271 ἑορὰν τραγῳδῶν, in Phil. (with 60.11.1)

74. Ἀπτελοῦργον 3.166. ἀπτελοῦργον ἑορᾶν τὴν πρῶτην.
The metaphor is derived from vine-
dressing and is attributed to Dem. by Leachman and
checked by Dugan. Gal. 18.6. The metaphor is
to be used in the text.

75. Ἀνατέμνειν 3.166. ἀνατέμνειν ἑορᾶν τὰ κλη-
ματα τοῦ ἑορᾶν. The metaphor is derived from
vine-dressing. The metaphor is attributed to Dem. by Leachman and is derived
from vine-dressing.

Kaláfor. S. this word is also always "loporas" if the
word is Kaláfor "to punish those who abuse or
his contrary to the law". The proper meaning of
áfor is 'to dock' or 'prune'. It is a metaphor it ap-
pears in L. C. Joseph. March 322. In L. C.

Eng 504. It is with the S. Iovine in the meaning of
'cut' and in the metaphorical sense. Eng. 504.
Kaláfor is found in L. C. P. 28. 2015. It is
Kaláfor⁷²⁴ 'to cut' or 'prune' and in
Kaláfor 'to cut' or 'prune' and in
Kaláfor 'to cut' or 'prune' and in
Kaláfor 'to cut' or 'prune' and in

"while in the form of youth (to live) with a man) untidled
in regard to their things". Similarly, in 1. 194. Eng. 504.
It is with the S. Iovine in the meaning of
'untidled', appears also in L. C. 3. 81 (with S. Iovine)
in L. C. 3. 81. In L. C. 3. 81 (with S. Iovine)
Eng. 504. It is with the S. Iovine in the meaning of
'untidled', appears also in L. C. 3. 81 (with S. Iovine)
in L. C. 3. 81. In L. C. 3. 81 (with S. Iovine)
Eng. 504. It is with the S. Iovine in the meaning of
'untidled', appears also in L. C. 3. 81 (with S. Iovine)
in L. C. 3. 81. In L. C. 3. 81 (with S. Iovine)

[illegible]

aphor in Plato Soph. 231D. τὸ ὑπερὸν αὐτῶν, ἡ

τὸ ὑπερὸν αὐτῶν, ἡ ὑπερὸν αὐτῶν. Plato Soph.

ἡ ὑπερὸν αὐτῶν, ἡ ὑπερὸν αὐτῶν, ἡ ὑπερὸν αὐτῶν.

Ἔνδρευσεν τὰς ἐκδοχὰς 340. ἔνδρευσεν τὰς
ἐνδρεύοντες ἐν τῇ ἀκροάσει "sitting and lying-
in wait for him) while listening" If this is a continuation
of the metaphor from the same animal as in the
case of 340, the ὑπερὸν αὐτῶν, ἡ ὑπερὸν αὐτῶν
must refer to those who watch that the combatants
do not leave their ground. I prefer to understand it
in the light of the metaphor which follows τὰς ἐκ-
δοχὰς αὐτῶν, ἡ ὑπερὸν αὐτῶν, ἡ ὑπερὸν αὐτῶν.
turns or remaining, of a beast surrounded by hunters.

ἐνδρεύειν occurs in Leg. 1.49. ποτὶ γὰρ οὐκ ἔστι δυνάμις
ἐν ἡ ὑπὸ τῶν νόμων τοὺς πολέτας ἐνδρεύειν.
and Dem. 28.2. ἔ. μὲν οὖν τὸτ' ἐξέμεντο καὶ μὴ τῷ
κρίσει τοῦτ' ἐνδρεύειν, in the sense of to be

81 Ἐγκαθήμεναι properly means 'to sit in or 'on', as in, *ibid.* 111.
As a metaphor, it means 'to lie in wait for', 'to watch closely',
and is found in *Ar. Vesp.* 1114 ἀλλὰ γὰρ κιχῶντες ἡμεῖς
ἐν ἐκείνῳ. *ibid.* 1115 οὐδὲν γὰρ ἔστιν οὐδὲν
ἐνταῦθα ὅπου λέλυσεν ἡμᾶς κρυπτός ἐγκαθήμενος *ibid.* 688.
Ar. Ach. 343 ἀλλ' ὅπως μὴ ᾖ τοῖς τρέβωσιν ἐγκαθυσταί που
λέλυσε.

82 Εἰβελαύνειν *ibid.* 206. εἰβελαύνετε εἰς τοὺς τοῦ πράγματος
λόγους 'drive him back to the discussion of the matter in hand';
'compel him to be brief' as the metaphor may refer to the
race course, sweeping out of the course or, as I prefer
to take it, out of what place, to hunting, the re-
ference being to the horse and not to the runner.
ibid. 1176. ἀλλ' ὥσπερ ἐν ταῖς ἵπποδρομίαις εἰς τὸν τοῦ πρ-
άγματος αὐτὸν δρόμον εἰβελαύνετε where the ref-
erence is to the race course. *ibid.* *Ar. sub.* 25 Φίλον· ἀδικεῖς.
ἔλασσε τὸν αὐτὸν δρόμον.

83 Ἐπιτηρεῖν *ibid.* 206. καὶ τὰς ἐκτροπὰς αὐτοῦ τῶν λόγων
ἐπιτηρεῖτε 'and watch for his digressions from the main

lines. This is a continuation of the preceding.

2. *ἐκτροπὰς* in Hom. *West.* (ΕΙΣ ΔΠΗ) 244. ἵκετ' ἐπιτορῶσα
Ἰνώδεος ἐκ βατάμοιο | ἐκέρχεται. It occurs also in
A. *Thucyd.* and *Dem.* cf. *διατροπὴν* 3.6.

8^o Ἐκτροπὴ τῶν τὰς ἐκτροπὰς αὐτοῦ "his turnings",
'diversions'. The metaphor, as already stated is from
the chase and refers to a hunt involving the
hunters. It occurs in *Aeschyl.* *Pr.* 913. in the sense of
'escape' τοῖσδε μόλις ἐκτροπὴν οὐδαίς δεῶν | δύν
αιτ' ἂν αὐτῷ - τίς εἶς δεῖξαι βλάσας. It occurs
also in the sense of 'turning place' *Plat.* *130*
γεί', ἀραπαύλας, ἐκτροπὰς, κρήνας, ἑδραίαι
It also appears in *Plat.* *Plat.* 130A in the sense
of 'diversion' κατῶς καὶ παδαπερὶ χρέος ἀπέδοκας
μοι τὸν τόπον, προσδαίς τὴν ἐκτροπὴν οὗτος τόπος.
and in *Dem.*

8^o Περιπέπτωται εἰς - ὡς ἐπὶ τοῖς εὐαγγελιστοῖς περι-
πέτω "that I am caught by my own words".
Similarly *Hom.* *1108*. καὶ εἰς τὴν παραβάτην

λογόμαχος. *λογόμαχος* occurs in Eurip. *Tr.* 1045-7
with *κατός*. αἰ δ' ἐ τοῦ δειῶν | τὸ δ' ἐστὶ πλάσμα, *λογόμα-*
χος ὅς τ' ἰσχυρὸς | μεγάλως ἔβω καὶ βοροτοῖσι δαμνῆς

It also appears in Dem. in much the same sense as in Aesch-
ylus. Aristotle also uses it as a metaphor.

88 *Τεχνίτου λόγου* 3.20. "a professional pleader". So also
ἐν τῷ δεύτερῳ δὲ τῷ τῷ αἰ. τῷ αἰ. τῷ αἰ. τῷ αἰ. τῷ αἰ.
ἀνδρώπων *τεχνίτου λόγου*. "in the second place, to prevent
being deceived by a man (who is) a professional pleader
of Dem. 22.4 ἔβω γάρ, ὅ ἀνδρες Ἀθηναῖοι, *τεχνίτης*
τοῦ λόγου καὶ πάντα τὸν βίον ἔχολακεν ἐνι τοῦ-
τω. In these metaphors, there is obviously an appeal
to the prejudice against professional speech-writing.

Εἰς 1.10.11 3.32 ἐπὶ τῷ λόγῳ ἐν τῷ λόγῳ
to profit by the proclamations". To work for hire,
is the proper sense, and is used of those who under-
take a piece of work for pay. Then it is used in
reference to the game of the *ἀφροῖς* and *οἱ*

μεν, ἀλλὰ καὶ τὰς ἀλλὰς ἀποδείξεις διὰ τὴν ἐν
τῇ ἀποδείξει τῇ ἐν τῇ ἀποδείξει τῇ ἀποδείξει
111. Κατεπαγγέλλεται γὰρ πρὸς αὐτοὺς ἐργολαβῶν ἐφ'
ἐκείναις, ἡμεῖς μεταλλάξας τὸν ἀγῶνα καὶ α. 2. 112. ὁμοί-
ως καὶ τὰς ἀλλὰς ἀποδείξεις ἐργολαβῶν ἐφ'
ἐκείναις.

113. Ἐταπος 3134. τὸν αἰετὸν περὶ τῆς τῶν Ἑλλήνων ἡγε-
μονίας ἀγριεῖσθαι ἀλλ' ἡδὴ περὶ τοῦ τῆς παλαιᾶς
ἐταπος "how the ship is no longer for the bottom
ship of the Lucan, but for the very bottom of the
land" Similarly in Dem. 8. 40. καὶ κακὸς οὐκ
ἐστὶ καὶ ἐξ ὧν ὅτι τῇ πόλει καὶ τῇ τῆς πόλεως
ἐταπος. In Dem. 32. 5 it occurs with πόλις, ἐταπος
τῆς πόλεως ὅς ἐστιν καὶ τῇ πόλει τῇ πόλει
τὸ ἐταπος as in Homer Od. 5. 249. ἐταπος οὐκ
"the bottom or hold of a ship".

Καὶ 322. οὕτω καὶ ἐν τῇ παλαιᾷ τῇ πα-
λαιᾷ παλαιᾷ καὶ τῇ παλαιᾷ τῇ πα-

τὸ βαρίδιον." So also, in *Dem.* 18. 246. for illegal propo-
sitions there lies at hand this tablet as a rule or standard,
what is right. The word *barion* properly means a
carpenter's rule. As a metaphor, it appears in *Euripid.* *Heo.*
608. οἶδεν τὸ γ' ἀρχρόν, κατόν τοῦ κατὸν μαδόν. *ibid.*
61. 52. γένους πορνείας κατόν ἐνα υστρόπυκτος |

609. ὥσπερ ἔτι καὶ τὸς ἄν τοιοῦτας ἔν. It is frequent
in comedy in a metaphorical sense, as in *Ar. Ran.* 956. ἑπ-
τιὸν τε κατόν τε εἰς βολὰς ἑπὶ τὸν τε γυναικείοις. where
the reference is to *Th. Euripides*. In prose, it appears in *Dem.*
18. 246. ἂ τοῖς προτέροις ἔθνεσιν ἔροι τῶν ἀγαθῶν ἄγαθ
καὶ κατόν. and *Lycurgus* 149. 3. (Steph.) ὅσα μὲν γὰρ
τῶν ἀδικημάτων τόμος τις δούρεκε, βάρειον τούτων
τῶ κατόν χρωμένους κοδάξεν τοὺς παρανομῶντα.
The metaphor is also used of truth in history as *Linnaeus*
26. *Polyb.* 12. 12. 148. καὶ ἄπειρ γὰρ ἐπὶ τῶν κατόν
1. 7.

92. Ἀμύστερ 2. 81. τότε μὲν ἄρ' οὐκ ἔλεν " at that time
it was falling & speaking. Similarly, 2. 96. τοὺ μὲν γὰρ

ἀποστρα... μεταστρα... τοὺς κέρων. So in *Lucian*,
Tr. 73. βάρ' ἂν ἀρμύσει. *Lucian*. Tr. 95-3. ἀποστρα...
ἀρμύσει & πορεύει ἐν μάκρῳ ἢ ἐν ἐν. Similarly in
Lucian. Tr. 95. 96.

93. Ἀὐτοβχεδίασθαι 3.109. ἵνα οὐδεὶς αὐτοβχεδίασθαι
εἰς τὰ τῶν Ἑλλήνων βώματα "in order that no one
may make experiments on the laws of the Greeks."
The meaning (see context) is to a law that any foreigner
at Salamis who overturned his craft unwittingly,
the law is to be applied to him as if he were a Greek
the same, capturing a gain. According to *Plutarch*, the
metaphor is derived from *chēdia*, a raft thrown to get
out of any attempt to capture. The word
is used in *Plutarch* in *Lucian*. Tr. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Mon. II. 5. 21. τῶν δὲ βτραχηλῶν οἱ πλείστοι ἀντοχέει-
αζομέν. There seems to be no parallel nearer than
this to the use that Hesychius makes of it.

- Κατακάμπτειν 1137. ὅταν οἱ τὴν τῶν νόμων παρακαταθή-
κην ἔχοντες πρὸς τὰς αἰχμὰς κατακάμπτωνται "then
those entrusted with the laws to custody", are touched
with pity. Here the passive is used. πρὸς τὰς αἰχμὰς
is equivalent to πρὸς τοὺς αἰχρὰ πεποιμένους, the
abstract for the concrete. καμπτειν is often used in
a transferred sense in Tragedy, seldom in Comedy, when
it is chiefly used in the original abstract application.
So in the comedy it is limited by the context, as
the phant nature of πονηρ¹⁾. as in Ar. Thesm. 68 χερσὶν ὡς
οὐκ ἴδοντας κατακάμπτειν τὰς βτραχὰς οὐ δάειον ἢ καὶ
πρῶτον δύραει πρὸς τὸν ἥλιον. καμπτικός is used of
the voice in the sense of 'flexible', as Ar. Fr. 644 (1552)
καμπτικὸν ὡς ἡ φωνή. In comedy it is used in the
sense of 'to humble', it occurs as early as Pindar. P. 11. 5.

1) Blümmers. Neuer Griechisches und. Metapher in der altgriechischen Komödie. P. 11.

καὶ ἵππευον τὸν ἑκατόν βροχίον. Similarly in
Theophrastus: in Platonic

Συγκείμεναι 2.229, ἐξ ὀνόματων συγκείμενος ἄνθρωπος
"A man made up of words", a man of phrases. Cf. 2.153,
ἔν δὲ ἐστὶν ἄνθρωπος ὁ ἀπὸ τῶν ὀνομάτων ἐκτετατός
τῇ τερατείᾳ τοῦ τρόπου καὶ τῇ τῶν ὀνομάτων βου-
δέσει, τοῦν οὐκ ἔχει. Συγκείμεναι, in the sense of 'composed'
'embodied' appears in Theocrit. 1.22. Plott. Metaph. in
III. γ. 4. Lysias 3.26, πάντα ἀντὶ ταῦτα συγκείμεναι,
and Isocr. The transition from such an expression as
συγκείμεναι μου τὸ ἄνωμα ἐξ ὀνομάτων (Plato Phaedr. 265C) to
συγκείμεναι ἐξ ὀνομασμάτων, Plato Theaet. 201E, would be
a very natural one.

ὑποτέμνω 3.67. καὶ τοὺς χρόνους ὑμῶν ὑποτεμ-
νόμενος "Cutting short the time at your disposal"
3.166. ὑποτέμνεται τὰ νεῦρα τῶν πρᾶγματιον "The
strings of the lyre are cut" The metaphor in this
seems to be from the hamstringing of a horse.

In the sense 'to cut short' 'to stop short' ὑποτέμνειν
appears in *Chr. Hag.* 230. ὑποτέμνουμαι τὰς ἰδέας σου.
Lex. Hell. 233. ἀποδόμενος δὲ πανταὶ καὶ τῶν ἐν
τῇ πόλει καὶ τῶν ἔξω ὑποτέμνοι ἀντὰς ἐλπίδας.

9^o Συντέμνειν 231. καὶ δὲ ὥς ἀνάγκη συντέμνειν τοὺς
λόγους 'but man perhaps it is necessary to abbreviate
the metaphors in the sense of *Chr. Hag.* 230.
Chr. Hag. 231. ὡς δὲ συντέμνω (λόγον), in comedy
in *Chr. Hag.* 178 ὅστις ἐν βραχεὶ πολλοὺς κατὰς οὐδὲν
συντέμνειν λόγους. cf *Hell.* 7/28 συντέμνων ἀπ' Ἀμ-
πέλου ἄκρας ἐπὶ Καραστραίου ἄκρην. 'to cut across'
this also found in *Chr. Hag.* 230 ὡς δὲ
συντέμνω τὰς ἐλπίδας

11 In the sense 'to cut short' 'to stop short' ὑποτέμνειν
appears in *Chr. Hag.* 230. ὑποτέμνουμαι τὰς ἰδέας σου.
'a man who has made a habit of cutting short' as
a butcher would. The metaphor seems to have been
used.

δεξιός in the sense of 'dexterous', 'ready' emerges in
Anacreon Fr. 250 and appears elsewhere in poetry
in Simon. Fr. 472. in Pindar and in Ar. In prose,
it appears in the 5th century. δεξιότης
occurs in rich. Thucyd. and Ar. The compound
ἐν δεξιότης appears in Aristotle. The metaphor
does not appear in Dem. in any form.

01 BÉBARS. 2. 126 ἔγνωρ δὲ καὶ τοὺς δίνεας καὶ
παράδιδωκερ εἰς βάβαρος "let us bring in our per-
ting and chamber on for examination. Surely
2. 28 εἰ βάβαρος εἶναι τοὺς δίνεας καὶ τοὺς
ἡν δὲ δίνεος καὶ βάβαρες ἐν ἀντίστοιχον ἑαυτῶν." The
double occurrence can be easily justified and will
not be the first instance. Again, in BÉBARS
BÉBARS appears a third time. In the 3rd century
B.C. a similar word was used in the same sense.
ἐς βάβαρος δ' ἐλθὼν παρὰ τὸν βασιλῆα ἑβρε μέδοντα
χρυσῶς κ.τ.λ. cf also Plato Gorgias 486 D. 21

the BÉBARS is metonymy for the word and
the BÉBARS is metonymy for the word.

χρόνον ἔχωρ ἐσθλατορ τὴν χρυσήν, ὡς Καλλίμαχος, οὐκ
ἐν αὐτῷ με ἀδύνατον εἶναι τοῦτον τὰ τῶν λόγων, ὅτι
βαβαρίζουσα τὴν χρυσήν. and Pindar P. 10. 105 περὶ ὧν
δὲ καὶ χρυσὸς ἐν βαβάρῳ πρέπει / καὶ νόος ὁρθός.
In Anonides 101. it occurs with χρόνος, οὐκ ἔστιν αἰὲς
ὡς βαβάρος χρόνον. Similarly it is found in Soph.
O.C. 510. Ar. Thesm. 800. Antiphano 262. 5 (212) and
i. Boae, in Hdt. Thucyd (βαβαρίζειν)', (Hdt. Leg. 600)

Babarristómos 3. 207. "Cut-purse" The word is
probably colloquial and occurs in Ar. Ran. 772.
τοῖς ἡποδύταις καὶ τοῖς βαβαριστομοῖς and
Plato Rep. 559. d

Παιπῶνα 2. 200 and teller. παιπῶνα origi-
nally meant 'fine-mel', παιπῶνα and emerges in Ar.
Ar. 431. βόφρεμα, κύρμα, τρίμμα, παιπῶνα ὅλον
It occurs in the 2nd of Soph. 17. 381. παι-
πῶνα τὸν τ' αἶμα βραχὺ... 1. 380 ὅτι δὲ αἶμα
τῶνα and παιπῶνα have much in common with

Παιπῶνα 1. 381. It is a little different from the
pαιπῶνα

καὶ τὰς εἰρημίας. In fact, it occurs also in Soph.
Xen. Hæc. Frag. 1122, in the sense of 'strong', τὰ βλάτα
τῶν προερίων, in Menand. 10. 2 (P. 34) τὰ βλάτα, μετὰ
κατὰ ὅλα. In prose, it appears in Hdt. 8. 80. δόξω τὰ
λας λέγειν, cf. Hdt. 1. 68 ἐκ τοῦ πλάτος, in Thucyd. and
Xen. and in the Græc. Indoc. Pp. 800. 800. 800. 800.
and in Plato. The metaphor is frequent also in the com-
— as ἀτα — κατὰ — μετὰ — περ —

Προπύλαια 2105 Ἐπαινεῖν ὅπως εἶπε διαγόνους
ἐν τῷ πλάτῳ τῶν ὁραμάτων, ὡς δὲ τὰ τῆς Ἀθηναίων
ἀκροπόλεως προπύλαια μετενεγκεῖν εἰς τὴν προ-
ταβίαν τῆς Καδμείας, when the word is metaphorically
applied to transfer the splendour and power of Athens
to Rhodes. The German Propylæa of the Acropolis
was first mentioned in Hdt. 2. 15

ὁ οὐρανός 141 ταῦτι δὲ λέγω οὐ τοῦ οὐρανοῦ
ἐν τῇ "Ἀποκρίσει" out of order -

I Metaphors

Παρακατατίθεσθαι. 3.80 καὶ ἐπεὶ δὲ χρὴ διμνημονεύειν,
ὅτι γὰρ ἅπαντες οὗ ποιεῖται παρακαταθέμενοι τὴν πόλιν
ἐαυτοῖς" i.e. you ought to remember this fact, that as it is, all
the citizens entrust the city to you each, as a deposit. Sim-
ilarly 1.9. ὁ γὰρ νομοθέτης πρῶτον μὲν τοὺς διδασκάλ-
ους, οὓς ἐξ ἀνάγκης παρακατατίθεμεθα τοὺς ἡμετέρους
αὐτῶν παῖδας... οὕτως αὐτῶν φαίνεται. 3.85 καὶ τὰς τε
αὐτὰς καὶ τὰς πολιτείας ἐπέδωκε ὀρθῶς καὶ δικαίως τοὺς
παρακαταθέμενους 3.146. οὐ γὰρ τῶν νόμων παρακατα-
θήκην and Dem. 2.177. ταῦτ' ἔχειδ' ὅμοις οὐ δικάζοντες ἀλλὰ παρὰ
τῶν ἄλλων ὥς περ εἰ παρὰ καταθήκην, i.e. as if they were
depositors... 2.146 εἰν' εἰδῆτε τὰς ἐμὰς παρακαταθήκας
"I order that you may know my pledges" De 3.180
ἐλέγοντέ τινας τὰ βώματα παρακαταθέμενοι δεακί-
δου εἶναι. i.e. mentioning to express to anyone's as a deposit

with words relating to the transaction of business we can easily associate such terms as -
 κλέπτειν 8.99. κλέπτειν τὴν ἀκρόασιν ὑμῶν "flecting you into hearing", 'beguiling your ears with falsehoods'.
 3.142. τοῖς δρόμοις κλέπτειν καὶ μεταφέρειν τὰ πράγματα 'sneaking with his thieves and carrying away the goods'.
 As a metaphor κλέπτειν emerges in Hom. Il. 14.217 πάρφαρος ἢ τ' ἔκλεψε νόον πόκα περ προσιόντων, in the sense of 'deceit'. In a more elaborate metaphor in Hec. 163 ὡς οὐκ ἔστι Διὸς κλέψαι νόον κ. τ. λ. Pindar P. 3.52, in a very beautiful also for ὄρεσ' ἢ κλέψαι, Soph. Phil. 57, Eurip. Supp. 416. In comedy in Ar. Vesp. 933. κλέπτειν τὸ χρῆμα τὰνδρός "a thievish sort of fellow": and in the pastoral path Theocritus. In prose in Hdt. 7.49. τοῦ οὗτοῦ τοῦ γίνεται πολέμιωτέρη δ' ὡς ^{προβλεψ} ἄν' ἑκατέρω τὸ πρόσωπ' αἰ κλεπτόμενος, where κλεπτόμενος means 'blindedfold'; is also in Isotatt. and in the satire Adipha 5.33 ὅταν κλέπτειν τοῖς οὐρανῶσι θεοὶ ἀπὸ τῶν ἀνθρώπων ἀπονοστήσῃ. Theocritus also in Idyll. 1.100.

to include in this division such metaphors as the following:
iii. Εἰς ἔσχατον δὲ ἐξέβητο δ' ἐναυρόν "Drove out of my mind"
ἐξέβητο δὲ is properly spoken of one who deflects from
his way, as in Xen. and Hdt. As a metaphor, it occurs
again in Hesiod. l. 39, ἐξέβητορας αὐτοῦ κατὰ γαίης ἔστη.
"He was clearly beside himself". The metaphor appears
in Euripid. Bacch. πρῶτα δ' ἐκέρνοτο φρενῶν. *ibid.* l. 4,
265 (tauck) τοῦ δ' ὄντος ἐξέβητο μένος (a former reading for
τοῦ was τοῦ); Euripid. Or. 1021. παρυβτάται πρόσωπον ἐξ-
έβητο φρενῶν, in Sophoc. Oem. 21, 72 ταῦτα κινεῖ, ταῦτα
ἐξέβητο ἀνδρώπους αὐτῶν. *and in Tragedy.*¹⁾

iv. This metaphor, can easily be associated with a metaphor as:
Προσβέβητο δὲ τὸ πρῶτον (τοῦ ὄντος) διαβολῆς.
"When the man has begun to be false and to
abuse". The metaphor appears in Sept. B. c. l. 227, πρὸς
τοῦτον δὲ πρῶτον αὐτὸν τὸν αὐτὸν ἀποβέβητο.
This is the only example in Tragedy. It occurs also in
ὄν. βαρέως φέρω πάντα πολὺν ἤδη χρόνον | προση-
λακεφόμενος ὁρῶ δ' ἔμελλε ὑπὸ | Εὐροπίδου

it is found in Hdt. Thucyd. and the orators. Andoc.
Agg. and Dem. In Hdt. the onetopos appears in the
form $\pi\epsilon\sigma\sigma\eta\lambda\alpha\kappa\epsilon\upsilon\alpha\varsigma$ VI. 73. The word is colloquial.

The personal use of $\pi\epsilon\sigma\sigma\eta\lambda\alpha\kappa\epsilon\upsilon\alpha\varsigma$ is fully used in a metaphorical
sense. It denotes a person who is not
only, there is necessarily some limit or boundary,
it is a person who is not a person
metaphorically. Hence the metaphors that follow:

8. Παράβαρτος 3.254. $\delta\acute{o}\xi\epsilon\tau\epsilon\ \delta\epsilon\ \xi\acute{\alpha}\nu\ \mu\epsilon\tau\ \tau\omicron\upsilon\tau\omicron\nu\ \epsilon\iota\sigma\epsilon\lambda\theta\epsilon\iota\varsigma$
 $\alpha\iota\omega\tau\epsilon\varsigma$, $\delta\iota\omega\gamma\mu\acute{\omega}\mu\omicron\varsigma\ \epsilon\iota\mu\epsilon\ \tau\omicron\iota\varsigma\ \pi\alpha\rho\alpha\beta\alpha\rho\omicron\upsilon\tau\omicron\varsigma$
 $\tau\acute{\iota}\nu\ \kappa\omicron\upsilon\epsilon\rho\iota\tau\ \epsilon\iota\pi\acute{\alpha}\rho\eta\tau\iota$, "if you cross this man, you
will seem to be of the same mind with those who
crossed the Hellespont." In Hdt. Thucyd. and the orators.

Andoc. Dem. and Demarch. In Demarch. with $\kappa\alpha\iota\sigma\iota\omicron\iota$ in
the case of "Hellespont". $\kappa\omicron\upsilon\sigma\alpha\iota\upsilon\tau\ \kappa\omicron\sigma\alpha\pi\pi\epsilon\iota$ is another common metaphor.

9. $\pi\epsilon\sigma\sigma\eta\lambda\alpha\kappa\epsilon\upsilon\alpha\varsigma$ 3.32. $\delta\epsilon\ \tau\omicron\iota\varsigma\ \kappa\omicron\upsilon\mu\omicron\varsigma\ \mu\omicron\iota\tau\alpha\tau\ \epsilon\pi\epsilon\sigma\sigma\eta\lambda\alpha\kappa\epsilon\upsilon\alpha\varsigma$
 $\xi\lambda\lambda\alpha\ \kappa\alpha\iota\ \tau\omicron\nu\ \tau\omicron\upsilon\tau\omicron\iota\varsigma\ \mu\epsilon\tau\epsilon\iota\ \epsilon\pi\epsilon\sigma\sigma\eta\lambda\alpha\kappa\epsilon\upsilon\alpha\varsigma$.

10. $\pi\epsilon\sigma\sigma\eta\lambda\alpha\kappa\epsilon\upsilon\alpha\varsigma$

changing the name, but also changing the place
of the subject, as is to be seen in the following.

Περὶ τοῦ 3.12. ἐπεπιδέας τὸν νόμον "enforcing
the law", ἐπεπιδά is a stronger term than ἐπε-
βαίνειν and παραβαίνειν. Similarly 3.200, and 3.202
ἐπεπιδέας τὴν δέκαρον ἀπολογίαν, then both
with this word seems to be rare. It occurs in a fr. of
Soph. 876. (Kauκ) θεὸς δὲ πῶτις οὐκ ἐπεπιδά
3.300 is in the sense of "to escape from". It also occurs
in Dem 23.5 with νόμον.

Περὶ τοῦ 3.12. αὐτὸς δὲ τὰς ἀπολογίας
τοῦ νόμου, ἐπεπιδά is a stronger term than
ἐβαίνειν. Similarly the same is to be seen in
the preceding ἐπεπιδά τὸν νόμον.

Here we can easily associate the following, in
Dem 3.164. εἴ τι παρὰ τὴν νόμον, οὐδὲν αἰσ-
χρὸν εἶναι "if Alexander should meet with a defect
literally "if any, false step should happen to him." In
the sense of "a mistake", it appears in the following

Proterea is more frequent in prose than in poetry. The verb form *protereo* is also more frequent in prose. In one or other of these forms the verb occurs in all the Greek authors, but appears in Menander whose diction approaches that of prose.

Proterea is also used in the sense of 'to be near', 'to be close', 'to be near', 'to be near', 'to be near'. The verb is also used in the sense of 'to be near', 'to be close', 'to be near', 'to be near', 'to be near'.

Proterea is also used in the sense of 'to be near', 'to be close', 'to be near', 'to be near', 'to be near'.

ἡ ἀρετὴ ἐστὶν ἡ δυνάμις τῶν ἐν ἡμῶν ἀρετῶν (11.11).

The metaphor occurs in Plato's *Republic* (11.11) and in Xen. *Mem.* (1.1.1).

Στο γὰρ ἐξ ὧν εἶναι δὲ οἱ κακοὶ βροχάζονται τοῖς
κακοῖς ἀρετῶν, ὡς καὶ τοῖς κακοῖς ἀρετῶν.

Similarly 2.155 ἐν τῷ κακοῖς ἀρετῶν.

καὶ τῶν καποίων ἀρετῶν ἀρετῶν οἱ κακοὶ, ἀλλ' ὡς εἶναι
ἐξ ὧν βροχάζονται "that he guessed at it" and

present necessity - not badly, but in the best possible way"

brochazomen means 'to aim' or 'to mark', and,

in its other sense appears in Plato's *Rep.* (11.11) and

in Xen. *Mem.* (1.1.1). The metaphor emerges in *Sept. etatis*, 2.11.15

καὶ τῶν καποίων ἀρετῶν ἀρετῶν οἱ κακοὶ, ἀλλ' ὡς εἶναι

and fence the deed off from yourself on all sides"

In prose it occurs in Xen. *Mem.* (1.1.1) and Xen. *Mem.* (1.1.1).

The only example cited in Xen. is from 13.36. οἱ γὰρ κακοὶ ἐν ἀρετῇ βροχάζονται

brochazomen, a phrase which is not considered genuine

but, just as I wish of you would be ashamed to desert
the post to which he might have been appointed, so
also now be ashamed to desert the post to which you
have been appointed by the laws as guardians of the
democracy today". Demosthenes had been accused of
Astrotagias (Isaehinus 2.148) and this may have been
intended as a side thrust at him. The metaphor
is found similarly in Xenias, Dever. Dem. and Plato.

Τὰ κτὸς 2.109. ἔτ τὰ κτὸς ἐνέσπαιε 'as if (certain, specific)
days' Similarly in Dever (ἐτὰ κτὸς 5.17). Dem. and Plato.

Ἠγάλα 3.38. καὶ ἐπεὶ ποτὲ εἰς τοιαύτην ἀταξίαν οἶον
τοιοῦτον πρὸς τοιοῦτον "May you never arrive at such irreg-
ularity in your laws." Similarly in Plato Xen. Dem.

Ἀνὰ δὲ τὸν 3.16. ἐνέσπαιε ἑξῆς ἑὸν ἀνὰ τὸν τοιοῦτον
τοιοῦτον πρὸς τοιοῦτον ἀτάξίαν "It is yours to put in
opposition to the assurance of these men, the laws."

Similarly, machines 1.16 and in Gen. 20.15, ἀρτάρεις
τῶν ἀνθρώπων ὡς καὶ κτήνη.

The artάρεις 3.35, παρατάξεις αὐτὰς ἀνυπόδικους
τοὺς ὅπλους αὐτῶν" literally "prepared along with
their weapons, he will bring to bear (like military engines)
his devices on the land" Here there are two military metaph-
ors, παρατάξεις and ἐποίει. With the latter cf. also in
3.41. Ἔθνη δὲ οὐκ τὸ ψεύδος τοῦτο ἐπεβέβηκεν κ.τ.λ. and
for a literal or proper use of ἐπεβέβηκεν see Dem. 37.26. ἄν
ἴσως ἔστιν ὅτι τὸ ἐπὶ τῶν ὀπλῶν ἐκείνων ἐκείνην
παρατάξεις occurs as a metaphor in severals. Of the
Thucyd. examples cited from Dem. only two have any
connection to a metaphorical designation and these
(e.g. II. 12) are from sources considered doubtful.

Παρατάξεις 3.1. τῶν μὲν παρασκευῶν ὅσων, ὅσων
καὶ τῶν παρατάξεων "I am sure, Athenians, the preparation
and array of my army. Παρατάξεις is preparation

did not
attempt to say anything about the safety
of the city. Similarly in 2.22, 2.33. The metaphor
appears in Deor. Dem. and Ratt. also.

Σύνταγμα 3.95 σύνταγμα συντάξας "having arranged
a scheme of contribution", an improp. Similarly in
Deor. and Dem.

Προεταγμέναι 2.101. καὶ τὰ προεταγμένα τῶν πρὸς
τῷ τοῦς ὅρκους ἀπολαβῆναι συνταγμώμεθα. The word
προεταγμένα is used in its literal sense
in the context of "having been appointed". In its military sense,
προεταγμένα means to "take a place", and in a metaphorical
sense to "succeed". Similarly in Aeschyl. Sept. Tragic. 4.4.
Deor. Dem.

Εὐεχόμενα 3.227. εὐεχόμενα ὅτι τῶν "happening, I understand".
2.33. ὅτι τοῦ πολέμου πρὸς Περσέων τῶν εὐεχόμενα
"since the war with Persia was still pending", instant.
The word is properly used of one who stepped in to oppose
the sudden onset of an enemy. It appears in Thucyd.

809. καὶ ὅς τις ἐνίσταται τοῖς παουέροις, and in the
Plato, in the sense of "intercede", but in the sense of
"intercede" of the Roman Tribunes in the sense of "intercede".

12. Εὐφράδευ 3.223. οἷον δὲ τὰς αἰτίας ἐρέφρας τὰς
κατὰ γὰρ τοῦ τιμωρίας. "Thus with charges (against
them) and with charges (against them) and with charges
against them". Εὐφράδευ properly means "to force of" to have
a charge, and the charge is the charge of the charge, and
the charge is the charge of the charge, and the charge is
the charge of the charge. The charge is the charge of the charge.
710. τὰ δ' εὐφράδευα συγκρίοντάς τε. Dem. 19.208. εὐ-
φράδευ τὸ γόνα. Dyeurgus 165.124. ἀνάβας τὰς ἐδ-
οὺς τῶν ἀδικημάτων ἐρέφρας. "block up".

13. Καταδρομή 1138. Κανταδὲ δὲ τὰ καταδρομήν,
ἐς ἀκούει, μέλλει ποιεῖσθαι περὶ ἐμοῦ "then, indeed,
as I hear, he is going to make an attack (a raid) on me"
Lambert in Plato Rep. 5.472A. ὥστε καταδρομήν ἐπὶ τῷ
ἐπὶ τὸν λόγον μου. So also, in late Greek, it is used.

an inscription, in Papyri, and Demetrius, H. Gr. lib. 3. 10. 11. since it appears in Thucyd. 1. 142. τῆς αὐτῆς βλαπτοῦς
ἐν τοῖς μέσσοις καταδρομαῖς καὶ ἀνδροπαῖς

140 H. Gr. lib. 3. 10. 11. ὅτι τῆς αὐτῆς βλαπτοῦς
καὶ τῆς αὐτῆς βλαπτοῦς ἐκ μέσσοις τῆς ἑλλάδος ἀνδροπαῖς
These, Helles, neighbour to our city, in the day she has
been surrounded by the Hellespont. ἀνδροπαῖς
properly signifies 'to snatched up'; and is here metaphor-
ically applied to a city. The same metaphor appears
again in Euripid. lib. 10. 79. καὶ ἐκ ἀνδροπαῖας πόλιν.
Dem. 9. 47. ἀλλ' οὐκ αὐτῶν κακείνων ὅτι πόλιν
καὶ οὐκ ἀνδροπαῖαν

Αποδ. δὲ βλ. κ. 3. 5. 5. καὶ μὴ ἴδω ἀποκρίνασθαι
ἀλλ' ἐγκαλύπτω καὶ ἀποδιδράσκω "and if I
should see the invitation to fight, I should run away
face and shrink the invitation like a runaway slave
Similar in Dem. 8. 3. καὶ μὴ τοῦ περὶ τῶν ἑλλήνων
δορυφόρων καὶ τῶν κατηργημένων ἀπὸ τῶν ἑλλήνων

ἀποδράσαι ὅττι ἀποδράσειεν τὰ πρῶτα
τὸν νόμον ἀπὸ Διονυσίου ἡγῆτ. Ῥομ. 10. 48. ἀπὸ τῶν
κίβδων

Αὐτοματοὶ 1159. οὐκ οὐ μὴ καταλιπὼν ἢν εἴλον
ἐννοοῦνται αὐτοματοὶ εἰς τὰς τῶν εἰσὺν ἔργων
διατριβὰς "do not therefore, by abandoning the
company which you have chosen resort to the
means of personal change which the metaphor
is military, both words of military and domestic
any military term in the sense of a change of
it is found in late Greek in Diódoros.

μεταβληθεὶς 2207 ὅττι ἐν τῷ μεταβληθεὶς
μεταβληθεὶς τοῖς ἔξω περιεστῆκεν τοῖς ἐνδοῦς
ἐντὶ δεῖναι οὐκ ὀκνῶ, ἰ. Suddenly changing his
position he should have been looking out at
the spectators who stand apart from the pugilists, cf.
279. καὶ μεταβληθεὶς ὡς ἄλλος, "and you say
that I have faced about". In the next edition.

[illegible][illegible]

145 Παρασκευή. 3.1. Τὴν μὲν Παρασκευὴν ὁρατὴ εἶ-
 ῖ δ' ἰσχυρὰ καὶ τὴν ἑξαήμερον. *These six days*
the preparation (εἰς) and evening (ὀψὲς) are pre-
pared properly and completely for the evening and
is so not in the history and it is not so in the
 πίστεως καὶ παρασκευῆς ἑσθλῶν. *These are*

...
'generation' as in Lucyd. 1.90.2. τὸν τε Περικλέους
παῖτα ἔφασαν ἱκανὸν εἶναι ἀναχωρήσειν τε καὶ ἀπο-
νήν. It is used as a metaphor in Tragedy, and in Thucydides
...
βίου πρὸς τοιαῦτα τοῦ χάρις χρόνου, Isocr. Dem.
8.233. τίνας εἶχει ἀπορνας ἡ πόλις. εἰαί. It is
current in Dem.

17. Συμφορὰ 1/159. καταλήτιον εἶν. εἶλον συμφορὰν.
"after abandoning the partnership (or company) which
you have chosen". The word was properly used
to denote the divisions of the wealthy citizens in the
sack of which, in turn was called on to discharge exor-
dinary expenses of war. Here it is used metaphor-
ically of the ...
Smerchus should be assigned - πόρρω εἰς τὸς
ἐκείνους ὅς τ' ἐπὶ ...

18. Κάπη: ὁ δὲ ἀποτὸν τὸν κομπον 'allowing' ...

3.8. 380 ποῖός ἐστι κούπος δρώρει; Grundig's 'mach-
 ing' as Hom. Od. 11.417 ὑπαὶ δέ τε κόμπας ἰδὲ τρωγίην
 καὶ μετὰ πόσιν αἰετοῦν ἔχοντα ἀνέστηντο, &c., &c.
 In metrical phrases it may mean - 'driving' or 'pushing'
 forward P. 1. 627 ὁ δὲ δαίμων ἄνακτος ἀπὸ τοῦ
 ἑλπίδος, &c. in several places κόμπας occurs in the
 Eurip. Hec. 627, &c. &c. &c. &c. &c. &c. &c. &c. &c. &c. &c.
 The compound is the compound root-stem &c. &c.
 sig' Rau. 261. in Pindar P. 10.4. τί κομπέω παρὰ
 Κασπῶν; It gives idea of driving, words, and the
 compound βαρύκομποι P. 5.76. Κεῖνός γε καὶ βαρύ-
 κομποὶ λέοντες περὶ δέλματι φύγον. In Greek, the
 compound seems to be rare. It appears in the Hesiod.
 in which κόμπας ὁ λόγος ἔχει, &c. &c. &c. &c. &c. &c.
 Pindar, Hec. 627, &c. &c. &c. &c. &c. &c. &c. &c. &c. &c.
 ἢ λόγον εὐνοίας γένεσθαι, &c. &c. &c. &c. &c. &c. &c. &c. &c. &c.
 ἐν τῷ παρόντι κόμπας, τάδε μάλιστ' ἢ ἔργων εἶναι
 α. &c.

is opposed to the preceding argument, and the whole is
in. I wish to see briefly in connection of problems
say. In the previous paper, some in argument, the kind of
which could not be shown - I give the following of
et declinatio arguendi. The argument is not stable
ἀδικίας is properly used in reference to an error as
Soph. Pl. 105. τὸς ἀδικίας ἐστὶν ἀποδομῆς ἢ
Euripid. Med. 134. ἀδικίᾳ δὲ δόξῃ. In Simonides and Pind,
it is used with ἀδικίᾳ. Similarly in the Plat. and Arist.
In Plato it is used of a generation, in the sense of 'mortal'
ἐστὶν ἡ ἀδικία ἀδικίας ἀδικίας ἀδικίας ἀδικίας ἀδικίας
τοιοῦτα ἐστὶν ἐρωτῶν ἀδικίᾳ. The only example
seen from Dem. is from the Letter III. 10.

Δραπέτης 3.152. τοὺς δραπέτας ποδὶ καὶ χερσὶ ποδὶ
τὴν τάφον ἀναβὰς ἐπὶ τὸν τάφον "then sing the grave
with the feet of the living and the dead" (the feet of the
living and the dead). δραπέτης is properly used of a
running man. The argument is not stable in the Plat. and Arist.
ἐστὶν οὐκ ἐστὶν οὐκ ἐστὶν οὐκ ἐστὶν οὐκ ἐστὶν οὐκ ἐστὶν οὐκ ἐστὶν
of Soph. Pl. 105.

...καὶ γὰρ ἐν τῷ 4. τῶν αὐτῶν μεταφραστικῶν
ἐκφράσεων, ἐν τῷ ἀντιφθον III 8, 10, οὐκ οὐκ
ἐν τῷ 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

-2 persons, however, having received no more
than the change of the first time, he had
to go as appears in its proper sense. He had to go
down to the river & to the point where he had
a subscription for the 1st volume in the
Library of the Society of the Friends of the
Library.

It is not clear whether the reference is to the
book included in the volume - perhaps the volume
is denied by some, given the notion of tracing a name
in order to cancel it. By other, the reference is supposed
to be to a kind, that up in a cage.

Exochara βαρβαρος "It has been my fortune to be
found by a thief and a barbarian". It
parallels me of the word barbarian as I can be in

Exochara βαρβαρος "It has been my fortune to be
found by a thief and a barbarian". It

ἐπὶ τῇ αἰσῇ ἐπὶ τῇ αἰσῇ, οὐκ, δὲ τῇ αἰσῇ, τοῦτο
 δὲ τῇ αἰσῇ ἐπὶ τῇ αἰσῇ καὶ τῇ αἰσῇ τοῦτο. "and my name
 was frequently mentioned in his (Philip's) speech, in reference
 to Amastrius, who had come off so ridiculously, not once
 in respect to a single thing was there mention made, this
 is the most frequent in Euripides (not
 examples in all). It is found in Sophocles, in Aeschylus
 and in the metaphor compare to. Ach. 125 τὰ ὑπὲρ
 τῶν οὐκ ἐπὶ λόγῳ

XIII. Metaphors derived from things, repeated.

60 'Επὶ τῇ αἰσῇ ἐπὶ τῇ αἰσῇ, οὐκ, δὲ τῇ αἰσῇ, τοῦτο
 καὶ τῶν ἐπὶ τῇ αἰσῇ ἐπὶ τῇ αἰσῇ, οὐκ, δὲ τῇ αἰσῇ, τοῦτο
 but all the things are repeated over and over again.
 Similarly 1, 134 τὰ καὶ τῇ αἰσῇ ἐπὶ τῇ αἰσῇ, οὐκ, δὲ τῇ αἰσῇ, τοῦτο
 τῇ αἰσῇ ἐπὶ τῇ αἰσῇ, οὐκ, δὲ τῇ αἰσῇ, τοῦτο "if some are carried away by passion
 for those that are distinguished for strength and beauty

The metaphor is probably derived from the fear of being
 in the falling of a thunder bolt. The metaphor ap-
 pears in Hom. Od. 18.225 ἥρα οὐδ' ἐπ' ἡγέραι Od. 18.225
 ἥρα οὐδ' ἐπ' ἡγέραι ἥρα οὐδ' ἐπ' ἡγέραι ἥρα οὐδ' ἐπ' ἡγέραι
 αἶψα κατὰ φρονέοντες. Pindar N. 1.48. ἐκ δ' αἶψ' αἶ-
 λ' αὐτοῖς βέλος πλάσσει πυραϊκῆς. Soph. A. T. 922. Παιδί
 Λυγρ. 100. Ar. Ran. 902. ἀλλ' οὐκ ἐκκαυπάλακου (ἐπὶ
 τοῦ φρονεῖν ἀπὸ πάσης, οὐδ' ἐξέπλητορ αὐτοῦς.
 Ar. Pax. 383. εἰπέ μοι, τί πάχιστα, ὦνδρες; ἔστιν
 ἐκκαυπάλακος.
 The metaphor is also used in the sense of 'premature' or 'young'.
 καὶ προεβόρεοι φαίρονται. Some, though, & young.
 as well from the sense of 'premature' or 'young'.
 when a person of vegetable life means to wax or grow.
 In the sense of 'premature' it is found in Homer and
 Hesiod and in the sense of 'well grown' (premature).
 Lucianus in Plato, Suthyd. 271. B. ἀλλ' ἐκείνος μὲν
 ἀκατέστη, ὁ δὲ πρὸς τὸν ἄνθρωπον ἔτι μὲν ἔστιν
 for his age, this one well grown' The metaphor is

1063. *ἡμεῖς* is used metaphorically of *κατὰ* in Herodotus
 I. 401. *κοῖτις* ἐστὶν παλαιός. *ibid.* 408. *ἡμεῖς* is
 used of the *κατὰ* of the *ἐπίβουλος* πυραὶ κατεβήκαμεν.
 App. I. 408. 882 *πυρὶ* δακρύων *Lurid.* 1067. *ἡμεῖς* ἐκ δ' ἑμαυτοῦ
 πυραὶ κατεβήκαμεν. In prose, it occurs in Plato, *Tim.*
 79 D. and *Xen.*

1064 *Λαμπρός* 1.181 τὰ δὲ κατὰ πόλεμον λαμπρόν "illus-
 trations in war". *Λαμπρός* is used properly of the
 shining of the sun, metals, etc. In the met-
 aphorical sense of "splendid", "illustrious", it occurs
 in Herodotus, I. 408. 882. In prose, it occurs in *App. I.* 408. 882. In *Tim.* 79 D. and *Xen.*

1065 *Ἀκνάξαι* 2.138 *ἡμεῖς* ἡκνάξαι ἐν τῇ μαρίᾳ *Quo*
est *ἡμεῖς* *ἡκνάξαι* when the *ἡμεῖς* arrived
 at the pitch of madness and mad war on Philo-
 the time which immediately precedes the *ἡμεῖς*
 in Attica is indicated by *ἡμεῖς* and *ἡκνάξαι*. *Corsten*
 produces examples of the proper use of the term in the

ἀνατρέχει is used of time in two ways—one in reference to the present, as the proper time, and the time—
interval, as the proper time. In both of these, it
is very frequent, particularly in Homer. It does
not occur in the middle. It appears in with (Hesiod)
ἀνατρέχει and in the infinitive ἀνατρέχειν. It is used in
Iliad 188. and Iliad 188.

XIV Metaphors derived from

the sea and the wind.

ἀνατρέπαι 3. 158. τὸν δὲ τὴν Ἑλλάδα καὶ τὴν
πόλιν ἄρδην ἀνατροφύτα τοῦτο εἶδετο πάλιν
ἐπενδύειν τὰ κοινά; "will you allow this man,
who has wholly overturned Greece and the state,
to rise again the helm of state?" ἀνατρέπαι
only used of the turning of a ship, as Hesiod 188
ἐν τῷ αὐτῷ ἄνω ὅτι τῷ πόρῳ πλοῖον ἀνατρέπαι.
In Hesiod, it is used as above with πόλις, in 187 with
παῖδες, in 2121 with πράγματα. It is used in a

παρά-μαρμα - 1115

Ε-οι 1050 275 50 500 1000 2000 3000 4000 5000 6000 7000 8000 9000 10000
The metaphor also. The word has been used from
the time of Hesiod has passed to the present and
has washed away all traces of it. The word is used
metaphorically in Euripid. Troil. 1326, Εὐρύκλειος
ἐπὶ τῇ φωνῇ. The simple verb κλέω
occurs in Euripid. Iph. T. 1193 δάδα 662 κλέω παρὰ
τὰ δριμύτιον καὶ ἡ θάλασσα washes away all the marks
of men. The metaphor also occurs in Theoc. 25.20
παρὰς ἐπὶ κλέω, Plut. Dem. 14.10. almost in the
same sense as above 1115.

Ε-οι 1050 275 50 500 1000 2000 3000 4000 5000 6000 7000 8000 9000 10000
τὰ κούρα; will you allow this man to drink again
the water of life? The metaphor has a derived sense
the 'fighting' of a ship. The simple verb appears in
Hesiod in original signification also in Euripid. Iph.
T. 1193 δάδα 662 κλέω παρὰ τὰ δριμύτιον καὶ ἐπὶ βράδυνι ἵδμεν. in the sense of
'to make straight to the line'. The word in its original

...
... δίκας | διορίζοι κτλ. σκο-
... also in *Solan* Fr. 4. 37. εὐδίσσε δὲ δίκας ἐκείας
...
... εὐδιστῆρα κατῆς ἱέρους ἡμετέρας
... also in *Pindar* P. 4. 153. ἐπαδίσσας ἐππόρους εὐ-
...
... and *Dem.* the compound *εὐδισσάντων* ...

19. Ἐξορμεῖ 3. 209. ἐκλεπτὴρ μὲν τὸ ἄστυ οὐκ οὐκέτι, ὥς
...
... ἐν Πειραιεῖ, ἀλλ' ἐξορμεῖ ἐκ τῆς πόλεως.
... in securing the city, you do not reside as you would have
... in the Piræus, but you are merely at anchor,
... ready to slip cable and depart from the city." *Dem.* is
... here represented in nautical terms as meditating flight
... the city. *Exormei* seems, in its proper sense, in *Lycurgus*,
... 17. 8 τῆς νεὸς ἥδη περὶ τὴν ἄκτὴν ἐξορμούμενος.
...
... 3. 4. 1. Ἐξορμεῖ γὰρ τὰ πολλὰ ἐκ τοῦ νε-
... and *Dem.* ...

These words are so universal in their application

that cannot be confined to any one particular

metaphor. Among these are such adjectives.

Μακρός 1146 μακρὰν δεῖξον. 'a long time'.

μακρὸς is also found in the O. as a time limit. Ptolemy

in the Ed. 10.470 περὶ δ' ἡμερὰ μακρὰ τελέσθαι.

11.373 καὶ δ' ἡμερὰ μακρὰ, ἀδελφὰς. B. 367,

22.201 ὅτε τ' ἡμερὰ μακρὰ πέλοισι. 2354. τὴν δ' ἡμέραν

τοῦτο μακρὸν εἶσθ' ὅπως ἐκτελέσθαι in the sense of 'long

enriched'. It afterwards appears in Hesiod. Op. 520 μακ-

ρὰν γὰρ ἐπὶ ῥοδοῖς εὐφροῖναι εὐβί, Pindar δ' μακρὸς

αἰὼν. In prose, it occurs in Hdt. 1.32 ἔτι γὰρ τῷ μακ-

ρῷ χρόνῳ πολλὰ πρὸς τὴν πόλιν ἔσται.

ἔπειτα δὲ ὅτε μὲν μακρὸν εἴη πρᾶγμα. 1.118 μακ-

ρότερος ἂν εἴη λόγος, Andoc. Lys. 14.28. Isocr. Dem. 4.109

ταῦτα μὲν εἶσι μακρῶν καὶ πολλῶν ἀνῶντων καὶ

ἀγνοῦντων.

71 Μακρός 2.120 εἰ δὲ μακρὸν ἐπὶ χρόνῳ δόξαι τὰ κατὰ τὴν

ἑλπίαν εἶναι, οὐδὲ μακρὸν φρονέσει. "In the end of the

time to consider whether either a time limit
in the past or whether more is known. At a time
limit μικρός emerges in Pindar G. 12.16. ἐν μικρῷ
χρόνῳ. It is found later in Soph. Tr. 852.2. μικρὸς
χρόνος οὐ μέγ' ἐπ' ἔρχεται κλέος. Euripid. I. T. 206
ἐν μικρῷ χρόνῳ (others read μικρῶ). Euripid.

Tr. 574 ἐβρεχθεὶς βλασὶ μικρὰς εὐκράς. Ar. Plut. 126
ἐὰν ἀναβλέψῃς οὐ κἂν μικρὸν χρόνον. Menander 110
(II. 120) μικρὰς καὶ στενὸς χρόνος. In French, in ap-
pear in Kdh. 3.4. διὰ δὲ ἑὸντα αὐτὸν ἐργάσαι ἐπεκταίον
λογον οὐ μικροῦ ἐπιτεταμένον, in Plato, Kdh. 100
and 101.

Βραχὺς 3.9. διὰ βραχείον εἶπαι βοῶναι "quick to
speak quick". Βραχὺς does not appear at all in the
corpus of Homer. It emerges in Pindar in a
metaphorical time, at a time limit, it occurs in
in the past. Kdh. Tr. 578 (30795 μέγ' ἄρ' χρόνος ἐστὶ
βραχὺς. Ibid. Tr. 584.4 μέγ' ἄλγος, - ἐν γὰρ βραχέ
παρθεῖς κἂν ἴσῃ χρόνῳ. In French, it appears in 104.

and in the waters description of the species rods to the
 Etouhcarto. Andoe. Lys. 24.5 tra species of the
 caen. Gen. the word belongs to elevated level.

Πυλός 2/74 $\frac{1}{2}$ τὸν Τύχον, ἐπὶ τοὺς ἦδεις. "which greatly
elated (bujedub) hi-kable" ἐπὶ τοὺς, in its literal sense,
occurs in Homer, *hewd* and *hth*, with $\chi\rho\psi$. *ἐπὶ τοὺς*

metaphorical sense of 'bated', 'high-minded', 'proud', is em-
ployed in Homer. See Sept. Orig. 1230 in the sense of 'battered' & y
old reference to the Sept. Orig. 1230. The same sense is
in the same sense as Nechines, in a phrase which is
metaphorical. So also Isidor. 3. 7. αἰτὴ γὰρ ἡ εἰρηρὴ τὸν
τοῦτον τὸν ἄνθρωπον ἐκείνῳ τῷ θεῷ. The same is referred
to the metaphor in Hdt. xi 165. καθεπέρτερος γίγρεται
τῷ πολέμῳ. in the sense of 'superior'. It occurs once
in Dem. but not as a metaphor.

ἀδρῶντος "during the whole journey, we had to endure

Emacrhones, an insufferable and tiresome man". Papir's
emerges in Homer as a metaphor, and is found elsewhere
in poetry in Hesiod and Tragedy. In Comedy it is rare,
and in Ar. only in the compounds and in the elevated dic-
tion of the metro-poets. in Papir (ῥόπος so frequent in
Euripides. In prose it appears in Hdt. in the sense of 'slow'
+ 130 ἡ πρόββ' ἔρεός τε ἡ δὲ εὐνὴ καὶ βαρὺς ἀσπ-
ερίαι and in the orators Isocr. and Dem. the use
of βαρὺς in the sense of 'tiresome' approaches the com-
mon speech.')

- τ' Ὀρδός 2.163. ὀρδὸς ἡνὶ τῇς μαρτίδος αἰῶος "when our
~~the day was the same as the day of the~~
same in Hesiodus 3.199. ἔτα. ῥέδ' ἔτα (Boulónēda τὸ
βαρὺ καὶ τὸ μῆ. In 3.69 the adverb ὀρδὸς occurs
ἐν τῇ αἰῶνι ἡνὶ τῇ μαρτίδος αἰῶος τὸ Διουόδεος
ἡνὶ τῇ αἰῶνι, In 3.23 the simple verb ὀρδοῦν appears
ταῖνα γὰρ ὀρδοῦ τὴν Διουόδεος πατρίαν. In 3.38 and
2.12 the compound διορδοῦν 'to tell right through'. In

9. *ἑξάτοις ἐπὶ τριακοῖς* "to show that he is himself
 in Homer, in its local application only, as Od. 1.23 *ἑξά-
 τοι ἀνδρῶν*, it is first used in reference to time by
 Simonides C. H. 63. *ἑξάτορ εὐνοῖαι παρὰ γᾶς*, in
 the sense of 'highest' it appears first in Pindar O. 1185
τὸ δ' ἑξάτορ κορυφούται βασιτεῦσσι "Kings are on
 the top of the world". In the sense of 'hundred' it appears
 I. 6. 36. *ἑξάταις ἐπὶ τριβίαις*. In prose it occurs in
 Hdt. Thucyd. Antiph. Andoc. Lys. Isocr. Dem. It
 does not occur in Comedy. *ἑξάτος*, the usual word is
 not often found in Comedy, but belongs more to the
 loftier speech of Lyric and Tragedy."

50. *Ἰωνίου* 1.48. *εἶς γὰρ καὶ ἀνὰ πρὶν χρεὶ τῶν βίοντιναι-
 ῶν κόπρος ἐστὶν πόσις* "one life is a wise man
 more to be worthless". *καὶ ἀνὰ πρὶν* occurs in them, in
 the sense of 'honorable' Od. 22.62. *καὶ ἀνὰ πρὶν ἀνδρῶν*.

3 *Malakos* 2.106. ἐπὶ δὲ δουλοφῶ μαλακὸς εἶναι
καρῶταται, λεπτοὶ δ' ἀνδρες. It is frequent
and occurs in the orators Antiphon, Lys. Dem.
and in Plato and Xen.

3 *Malakós* 2.106. ἐπὶ δὲ δουλοφῶ μαλακὸς εἶναι
'I confess that I am cowardly'. *malakós* in the
connection with ἔπρος, δάραιος, λήγος etc. as Il. 10.2 μαλακῶ
στεινὰ μένοι ἔπρω. Od. 156 αἰεὶ δὲ μαλακοῦσι καὶ αἰνυμένοι
μαλακώτερος ἀνταρπάσσει ἔκτωρ. 'easier to handle'. It
also appears in Pindar and in Aeschyl and Euripid. In Hdt.
1.188 μαλακὸν δ' ἐνδύομεν ἡμῶν in the sense of 'to
show want of spirit', 'to flag'. In Hdt. 7.153 μαλακώτερος
ἐνὶ ἥρῃ occurs. Elsewhere in prose, the *malakos* occurs in
Thucyd. and the orators Isocr. and Dem.

4 Ἡδὺς 1.126. παρὰ στήθεα δ' αὖτόν τε βλώματος μένει,
ὡς ἡδὺς ἀρῆς he sits himself in the arms of a girl, as

several. In reference to sound it occurs in Soph. Euripid.
and Ar. In various other metaphorical senses, it ap-
pears in Solon, Theognis, Pindar, Ar. Menander, Hdt.
in all six, of persons, opposed to (turn's) and in Hippo-
crates, Lys. Isocr. Dem.

- 6 'Οξύς 2.157 ἔν τευ δ' αὖτος ταύτῃ τῇν ὀφέλιαν καὶ ἂν
ὀβριγῶν ἦν. Νεὺ' οὖς has the sense of 'sharp', 'thrill'.
The verb παροξύς which properly means 'to spur', 'prick'
appears in Aeschyl. 3.161 καὶ τοῦ νευρέου τοῦ πρώ-
τον παροξυνέειπας εἰκότως. in the metaphorical
sense of 'to be provoked' οὖς is frequently used in a
metaphorical sense in reference to the senses. In reference
to vision it occurs in Hdt. 2.157 ὀφθαλμοὺς καὶ οὖς
the expressions οὖν ποῦρ, οὖν ἀκούειν, and in Hesiod,
Theog. 102 οὖς ἀκούειν. In reference to hearing
it appears in Hdt. 5.9 ὀφθαλμοὺς καὶ οὖς 'swiftest', 'quickest'
in Thucyd. Ar. Lysias 418. in the compound οὖν οὖς
which has the sense of 'quickest' - ὀφθαλμοὺς καὶ οὖς
which has the sense of 'quickest' - ὀφθαλμοὺς καὶ οὖς

Μεβρός 3.100. μέβρος δ' ἐλπίδας οὐκ ἐβουλόμην καὶ βρα-
ροπένδον οὐδέ ποτε βύλῃ εἰβουλόμην. 'full of hopes
not to be realized, and of armaments never to be col-
lected'. Cf. 2.42 πλὴθους ἐπὶν. μέβρος ei-
correspondence with μέβρος in the sense of
'filled with', 'filled with' as 1.34. O.C. 168 ἀλλ'
ἐπὶν ἦδ' αὖ μέβρος ἦν θυμὸς μιν "but when
I had laid my fill of anger"; Euripid. Ar. Plato
μέβρος 9.3.17 καὶ μέβρος ἦν ὑπόπλος
the ship's bottom was covered with
the sea.

Κεῖνός 3.91. φέροντας τῶν μὲν δῆμῳ ἐλπίδας κεῖνός.
'holding out to the people vain (empty) hopes'. 3.100
κεῖνός ποτε δὲ τῶν λόγων, οὓς εἶπε λέγειν τρυφίῃ
the ship's bottom was covered with the sea.
Cf. 2.249. καὶ δὲ οὐ μέντοι μὲν ἔφη καὶ δὲ
εὐχὰς εἶπεν. In Simonides 8.16. it is used with
ἐλπίδες. It is very frequent in the sense of 'vain', 'empty'.

the metaphor is equally in Homer and other

8. *Εὐκλειδὴν καὶ Πύρρον καὶ Σάτυρον* "the three who were the first to be in the auction". The metaphor appears in Pindar N 7.90 *ἐὺρὸς* *ἐλὺν* *ἐκκρεῖν* *ἀνέχων* *ὑψηλόν* (27-44). In the sense of "blind" it occurs in Soph. Ant. 1326 *καὶ τῶν ἐκκρεῖν*, *τῶν γὰρ ἀνδρῶν* *ἐλὺν* *ἐκκρεῖν*. Euripid. Alc. 335. *ἐλὺν* *ἐκκρεῖν* 290. *ἐλὺν* *ἐκκρεῖν* appears in the same sense in the same play. It does not occur in *Ant.* and *ἐκκρεῖν* is also noted as rare in Comedy. Dem. uses *ἐκκρεῖν* in the sense of "blindness" but furnishes no example of *ἐκκρεῖν*.

90. *Παύλαρος* *καὶ* *τὸν ὑπάναρχον καὶ τὸν παραβιάτην* *ἔξωδον* "who prepared our final (fatal) military expedition" of Soph. Trach. 874 *Βόρυν* *Δυάρεπα* *τὸν παραβιάτην* | *ἔξωδον* *ἀπαθῶν* *ἐξ ἀκέρητου* *πᾶ-*
ός. Euripid. 807. *ὁ παῖς* *ἐμὸς*, *ὁ παῖς* *πατρός* *ποτῶν* | *τὰν νεάτων* *ἔξωδον* | *ἐκείνου*. *Alc.* 858. *Euripid. Alc.*

610 πρὸς τὸν Ἰωάννην τὸν ἀδελφόν

καὶ ἡ ἀρχὴ τοῦ χρόνου ἐστὶν ἡ ἀρχὴ τοῦ κόσμου. It also
means in the sense of 'beginning'.

ἡ ἀρχὴ τοῦ χρόνου ἐστὶν ἡ ἀρχὴ τοῦ κόσμου.

Regarding the time". Παρεῖται is used metaphorically

of time etc. in Pindar, Aeschyl., Soph., and Mosch. Fr. 11. 2.

D. 813 (tauch) εὐνοῖα τοῦ ὁδοῦ καὶ δίκαιον οὐνοῦ

οὐκ ἐστὶν παρὰ τὸν. Hdt. 4. 183 εἶδετο ἡμετέρας πα-

ρῆτας, S. 9. 106 ταμῶν παρὲν τοῦ ποταμοῦ εἶδαι.

Thucyd. 4. 27. καὶ τὸν παρὲντας. Plato Rep. 2. 370 B

ἐὰν τίς τις παρὲν ἔργον καὶ τὸν, διόττιναι.

ἡ ἀρχὴ τοῦ χρόνου ἐστὶν ἡ ἀρχὴ τοῦ κόσμου.

τοῦ χρόνου ἐστὶν ἡ ἀρχὴ τοῦ κόσμου.

εἰς τὸν τὸν περὶ τὸν αἰετῶν ἄν τις.

3.190. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς

3.190. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς
-σέβοντας, that you will be persuaded of this as though

3.191. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς
of Iphigeneia's (child) Περσέων. Ἐπεκράξεν ἔτι

3.192. οὐδὲ δὲ δικαίται ὥστε πρὸς τὴν ἡ ἀλλοτριότητα

3.193. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς
ἐξουσίαν "but the judges (likewise) as though it were some

3.194. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς
or something, ^{or something, ^{or something}} ^{or something} ^{or something}

3.195. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς
or something, ^{or something} ^{or something} ^{or something}

3.196. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς
τὸ ὀρθὸν καὶ τὸ μὴ, τὸν κανόνα προσφέρουσαν, ὃ πα-

3.197. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς
μυθώκεται, οὕτω καὶ ἐν ταῖς γραφαῖς τῶν παρανόμ-

3.198. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς
ων, περὶ ἀκέραια καὶ ὅτι τοῦ δικαίου τὸν γὰρ τὸ βα-

3.199. ὥστε καὶ ταῦτα ἐκαστὸν ἐκείνων, ὥστε πρὸς
διδόν καὶ τὸ ψήφισμα καὶ οὐ παραστρεφόμενα
ἔκαστον ὅτι καὶ ἐκαστὸν ἐκείνων, ὥστε πρὸς
know what is straight and what is crooked.

Epic. Eleg.& Lyric. Trag. Com. Hist. Orat. Phil.
Iam.

Naef/Met.

1						Aeschin	
2			Soph.	Ar.	Men.	Lys. Isocr. Dem. Aeschin.	Plato
3			"	"	Hist. Thuc. Men.	Andoc. Isocr. Dem. Aeschin.	
4		Pind.		Ar. Men.	Thuc. Men.	Lys. Isocr. Dem. Aeschin.	Plato Arist.
5				Ar.		Dem. Aeschin.	Plato
6			Eur.	Ar.	Hist. Thuc	Lys. Isocr. Dem. Aeschin.	
7	Dem.		Aesch. Eur.	Ar.	Hist. Thuc.	Dem. Aeschin.	Plato
8	Men.		Eur.	Men.		Dem. Aeschin	
9	Men. Theog		Aesch. Eur.	Ar.	Men.	Aeschin.	
10			Eur.	Ar.	Men.	Dem. Aeschin.	Plato

1. In Late Greek. Diodorus and Josephus.

11	Hom.				Hdt. Thuc.	Isocr. Dem. Aeschin	
12			Eur.	Ar.	Hdt.	Dem. Aeschin	Plato
13	Hes.		Aesch. Soph.	Ar.		Dem. Aeschin.	
14				Aesp. Ar. Men.	Thuc.	Lys. Isocr. Dem. Aeschin.	Plato
15- 16			Eur.	Ar. Antiph.	Hdt.	Antiph. Andoc Dem. Aeschin.	
17			"	Ar.	Thuc.	Isocr. Dem. Aeschin. Lycurg.	Plato
18			Eur.	Ar.	Hdt. Thuc.	Lys. Isaeus Dem. Aeschin.	Plato
19			Eur.	Ar.	Hdt. Thuc.	Andoc. Lys. Dem. Aeschin.	Plato
20	Hom.				Hdt. Thuc.	Antiph. Isocr. Aeschin	
21						Aeschin.	

21. Dem. has the same met with ἀραπρᾶν.

	Epic	Eleg.& Iam	Lyric	Trag.	Com.	Hist.	Orat.	Phil.
22						Hdt. Her.	Aeschin.	
23					Ar.		Aeschin.	Plato
24							Dem. Aeschin.	
25	Hom.			Aesch. Soph. Eur.	Ar.	Hdt. Thuc.	Lys. Dem. Aeschin.	Plato
26							Aeschin.	
27							Aeschin.	
28		Solon Theogn	Pind.	Aesch.	Ar.	Hdt.	Isocr. Aeschin.	
29	Hom.					Hdt.	Andoc. Lys. Isocr. Isaeus. Dem. Aeschin.	
30				Eur.	Ar.	Hdt. Thuc.	Dem. Aeschin.	Plato
31			Pind.		Ar. Her.		Lys. Isocr. Dem. Aeschin.	
32							Isocr. Dem. Aeschin.	Plato
33							Aeschin.	Plato Arist.

33. In late Greek, Lucian.

	Epic.	Eleg.& Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
34			Pind.	Aesch. Soph. Eur.	Ar.	Hdt.	Aeschin.	
35							Dem. Aeschin.	Plato
36				Eur.			Antiph. Lys. Isocr. Dem.	Plato
37			Pind.	Soph.	Dem.		Isocr. Aeschin.	Plato Arist
38	Hom.			Soph. Eur.			Dem. Aeschin.	Plato
39			Pind.				Aeschin.	
40					Ar. Men.		Dem. Aeschin.	
41							Dem. (Aesch)	
42							Dem. (Aesch)	
43					Antiph. Strato.		Dem. Aeschin.	
44			Erinna	Aesch. Soph. Eur.		Thuc. Xen.	Lys. Isocr. Dem. Aeschin.	Plato
45			Pind.		Ar. Euphro.	Hdt.	Aeschin	Plato

41 & 42. The met. is attributed to Dem. and appears in late Greek, N.T.
 45. - In Pindar the met. is from a different source.

	Epic Eleg.& Iam.	Lyric	Trag.	Com.	History	Orat.	Phil.
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46				Ar. Dem	Hdt. Thuc.	Dem. Aeschin.	
47	Hom.		Eur.	Antiph.	Hdt. Thuc.	Antiph. Lys. Aeschin.	Plato
48			Soph.		Hdt. Xen.	Lys. Isocr. Aeschin.	Plato
49					Thuc.	Antiph. Isocr. Dem. Aeschin.	Plato
50					Hdt. Thuc.	Isocr. Dem. Aeschin.	Plato
51					Thuc. Xen.	Dem. Aeschin.	
52		Pind.	Aesch. Soph. Eur.		Hdt.	Antiph. Isocr. Aeschin.	Plato
53			Eur.		Hdt. Thuc.	Andoc. Isocr. Dem. Aeschin.	Plato
54					Xen.	Dem. Aeschin.	
55			Soph.			Dem. Aeschin.	Plato
56			"	Ar.	Xen.	Aeschin.	
57						Aeschin.	

Epic.	Eleg. & Iam.	Lyric	Trag.	Com.	History	Orat.	Phil.
58						Aeschin.	
59						Aeschin.	
60					Thuc. Xen.	Dem. Aeschin.	
61					Thuc.	Aeschin.	
62						Aeschin.	
63			Soph. Eur.			Andoc. Aeschin.	
64						Aeschin.	
65						Dem. Aeschin.	
66						Aeschin.	Plato
67						Aeschin.	
68					Polyb.	Aeschin.	
69				Ar.		Dem. Aeschin.	
70			Eur. Lyco- phron.			Aeschin.	

71				Ar.		Isocr. Dem. Aeschin. Lycurg.	Plato
72						Dem. Aeschin.	Plato Arist.
73						Dem. (Aesch-)	
74						Dem. (Aesch-)	
75			Aesch. Soph. Eur.	Ar.	Hdt. Xen.	Antiph. Andoc. Lys. Isocr. Dem. Aeschin.	Plato
76				Ar.		Aeschin.	Plato
77						Aeschin.	
78						Aeschin.	
79		Pind.	Aesch. Eur.	Ar. Alexis.		Antiph. Andoc. Isocr. Aeschin.	Plato
80						Lys. Dem. Aeschin.	
81				Ar.		Aeschin.	
82						Aeschin.	

72. In Later Greek, Plutarch.

73 & 74. Attributed to Dem. by Aeschin.

79. - In Late Greek, Hippocrates.

	Epic	Eleg.& Iam.	Lyric	Trag.	Com.	History	Orat.	Phil.
83	Homer. Heph.				Ar.	Thuc. Xen.	Aeschin.	
84				Aesch.	Ar.		Aeschin.	Plato Arist.
85						Hdt.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	
86				Aesch.		Xen.	Aeschin.	
87				Eur.			Dem. Aeschin.	Arist.
88							Dem. Aeschin.	
89							Dem. Aeschin.	
90							Dem. Aeschin.	
91				Eur.	Ar.		Dem. Aeschin. Lycurg.	
92				Soph. Eur.			Andoc. Isocr. Dem. Aeschin.	
93						Xen.	Aeschin.	
94			Pind.	Aesch.	Ar.	Thuc.		Plato

	Epic	Eleg.& Iam.	Lyric	Trag.	Com.	Hist.	Orat.	Phil.
95						Thuc.	Ant. Lys. Isocr. Aeschin.	Plato
96					Ar.	Xen.	Aeschin.	
97				Aesch. Soph. Eur.	Ar.	Thuc. Xen.	Aeschin.	Plato
98							Aeschin.	
99	Hom.				Ar. Nicol.	Hdt.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	Plato
100			Anacr. Simon. Pind.		Ar.	Hdt. Thuc.	Ant. Aeschin.	Arist
101			Simon.	Soph.	Ar. Antiph.	Hdt. Thuc.	Antiph. Andoc. Lys. Isocr. Isaeus Dem. Aeschin.	Plato
102					Ar.		Aeschin.	Plato
103					Ar.		Aeschin.	
104		Solon	Theocr.	Aesch. Soph.			Aeschin.	

	Epic Eleg.& Iam.	Lyric	Trag.	Com.	Hist.	Orat.	Phil.
105			Aesch Soph. Eur.	Ar. Men.	Hdt. Thuc.	Andoc. Isocr. Aeschin.	
106		Men.	Aesch Soph.	Men.	Hdt. Thuc. Men.	Andoc. Lys. Isocr. Isaeus Dem. Aeschin.	Plato
107						Aeschin.	
108				Ar.		Isocr. Dem. Aeschin.	Plato
109			Aesch.	Ar.	Thuc.	Isocr. Dem. Aeschin.	Plato Arist.
110						Lys. Isocr. Dem. Aeschin.	
111					Hdt. Thuc. Men.	Antiph. Lys. Dem. Aeschin.	Plato
112	Hom. Hes.	Pind. Theoc	Aesch. Soph. Eur.	Ar.	Hdt.	Ant. Dem. Aeschin.	Plato Arist
113			Aesch. Eur.		Thuc. Men.	Dem. Aeschin.	
114			Soph. Eur.			Aeschin.	

108. In Late Greek, Hippocrates.

	Epic Eleg.& Iam.	Lyric	Trag.	Com.	Hist.	Orat.	Phil.
115						Isocr. Dem. Aeschin. Deinarch.	Plato
116			Eur.		Thuc.	Isocr. Dem. Aeschin.	
117			Soph.	Ar.	Hdt. Thuc.	Andoc Lys. Dem. Aeschin.	
118			Aesch. Soph. Eur.	Ar.	Hdt. Thuc.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	
119		Pind.	Soph.		Hdt.	Isocr. Dem. Aeschin.	
119			"		Hdt.	Lys. Dem. Aeschin.	
120			Soph.			Dem. Aeschin.	
121						Aeschin.	
122	Theogn.			Men.	Hdt. Thuc.	Dem. Aeschin.	Plato
123			Eur.	Ar.	Hdt.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	

115. In Late Greek in Lucian.

122. In Men., Thucd. Plato in the form $\pi\tau\alpha\acute{\epsilon}\nu$

	Epic Eleg.& Iam.	Lyric	Trag.	Com.	Hist.	Orat.	Phil.
124						Aeschin.	Plato
125			Soph.		Xen.	Isocr. Aeschin.	Plato
126			Aesch. Eur.	Ar.	Hdt. Thuc. Xen.	Andoc Lys. Isocr. Dem. Aeschin.	Plato
127						Lys. Isocr. Dem. Aeschin.	Plato
128						Isocr. Dem. Aeschin.	Plato
129						Dem. Aeschin.	
130						Lys. Isocr. Dem. Aeschin.	
131						Isocr. Aeschin.	
132						"	
133				Men.		Aeschin.	
134						Isocr. Dem. Aeschin.	Plato

135					Isocr. Dem. Aeschin.	Plato
136		Aesch. Soph. Eur.		Hdt.	Isocr. Dem. Aeschin.	
137				Thuc.	Lys. Isocr. Dem. Aeschin.	Plato
138					Dem. Aeschin. Lycurg.	Plato
139					Aeschin.	Plato
140		Eurip.			Dem. Aeschin.	
141					Dem. Aeschin.	Arist.
142					Aeschin.	
143				Hdt. Thuc.	Lys. Isocr. Dem. Aeschin.	Plato
144					Lys. Isocr. Dem. Aeschin.	

138. In Later Greek, Dio Cass. 139. In Later Greek, Polybius.
 141. In Later Greek, Dionys. H. 142. In Later Greek, Diodorus.

Epic	Eleg.& Iam.	Lyric	Trag.	Com.	Hist.	Orat.	Phil.
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145				Cratippus ²²	Thuc.	Antiph. Andoc Lys. Dem. Aeschin.	
146				Ant.	Thuc.	Dem. Aeschin.	Plato Arist.
147						Aeschin.	
148						Andoc Lys. Isocr. Dem. Aeschin.	
149						Aeschin.	
150		Pind.	Aesch. Soph. Eur.	Ar.	Hdt. Thuc.	Aeschin.	
151					Thuc.	Dem. Aeschin.	
152		Simon. Pind.	Aesch. Soph.			Aeschin.	Plato
153			Eur.			Aeschin.	
154				Ar.		Ant. Dem. Aeschin.	
155				Alexis		Aeschin.	

	Epic	Eleg.& Iam.	Lyric	Trag.	Com.	Hist.	Orat.	Phil.
156							Aeschin.	
157							Aeschin.	
158							Aeschin.	
159					Ar.		Aeschin.	
160	Hom.		Pind.	Eur..	Ar.	Hdt. Thuc.	Ant. Lys. Isocr. Dem. Aeschin.	Plato
161	Hom. Hes.				Ar.		Aeschin.	Plato
162	Hom.		Simon Theocr		Ar.		Lys. Aeschin.	Plato
163				Aesch. Soph. Eur.		Xen.	Aeschin.	Plato
164			Pind.	Aesch.		Hdt. Thuc.	Ant. Lys. Isocr Dem. Aeschin.	
165				Aesch		Hdt. Thuc.	Ant. Lys. Dem. Aeschin.	
166							Dem. Aeschin.	

162. In Later Greek, Plutarch.

	Epic	Eleg.& Iam.	Lyric	Trag.	Com.	Hist.	Orat.	Phil.
167			Thoc. ^e	Eur.			Aeschin.	
168	Hes.	Solon Theog.	Pind.	Aesch.		Hdt.	Dem. Aeschin.	
169							Aeschin.	
170	Hom. Hes.		Pind.			Hdt.	Ant. And. Lys. Isocr. Dem. Aeschin.	
171			Pind.	Soph. Eur.	Ar. Men.	Hdt.	Andoc Isocr. Aeschin.	Plato
172			Pind.	Soph.		Hdt. Thuc.	Ant. And. Lys. Isocr Dem. Aeschin.	
173	Hom. Hes.			Soph.		Hdt. Thuc.	Ant. Lys. Isocr. Aeschin.	
174			Pind.	Soph. Eur.			Andoc. Aeschin.	
175				Aesch. Eur.		Hdt.	Isocr. Dem. Aeschin.	
176	Hom. Hes.				Ar.	Hdt.	Isocr. Dem. Aeschin.	

	Epic	Eleg.& Iam.	Lyric	Trag.	Com.	History	Orat.	Phil.
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177		Arch. Thuc.	Simon. Pind.			Hdt.	Ant. Andoc Lys. Isocr. Dem. Aeschin.	
178	Hom. Hes.		Pind.	Aesch. Soph. Eur.	Ar.		Ant. Andoc. Lys. Isocr. Dem. Aeschin.	Plato
179			Simon. Eur.			Hdt. Thuc.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	
180	Hom.	Theog. Men.	Pind.	Aesch. Soph. Eur.	Epich. Ar.	Hdt.	And. Andoc. Lys. Isocr. Dem. Aeschin.	
181					Eup. Ar.		Dem. Aeschin.	
182			Alcaeus		Ar.	Xen.	Ant. Lys. Dem. Aeschin.	Plato
183	Hom.		Pind.	Aesch. Eur.	Ar.	Hdt. Thuc.	Isocr. Dem. Aeschin.	
184	Hom.		"	"	"		Isocr. Dem. Aeschin.	Plato

	Epic	Eleg.& Iam.	Lyric	Trag.	Com.	History	Orat.	Phil.
185	Hom.	Solon Theog.	Pind.	Aesch. Soph. Eur.	Ar. Men.	Hdt.	Ant. Lys. Isocr. Dem. Aeschin.	
186	Hom. Hes.			Aesch		Hdt.	Lys. Dem. Aeschin.	Plato
187				Soph. Eur.	Ar.		Lys. Isocr. Dem. Aeschin.	Plato
188	Hom.		Simon.	"			Isocr. Dem. Aeschin.	
189			Pind.	Soph. Eur.			Aeschin.	
190				Soph. Eur.			Aeschin.	
191			Pind.		Men.		Isocr. Aeschin.	
192							Aeschin.	Plato
193					Ar.		Aeschin.	
194				Eur.			Aeschin.	Plato
195					Ar.		Dem. Aeschin.	Plato

189. Comic Fragments.

191. In Later Greek, Alciphron

Epic	Eleg.& Iam.	Lyric	Trag.	Com.	History	Orat.	Phil.
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198

Pind.	Aesch.
Mosch.	Soph.

Hdt.
Thuc.

Ant.
Lys.
Dem.
Aeschin.

Plato

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VITA.

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